The Priest

Edited By Priests For Priests

April, 1954

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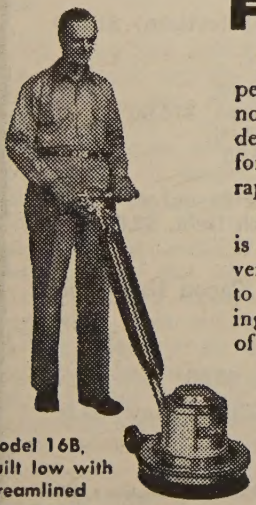

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Breviary Reform, Again

WE had the pleasure this past summer of spending an evening with Fr. Leo Trese, author of *Vessel of Clay, A Man Approved,* and several other successful spiritual books. Incidentally we are happy to say that he is going to help out THE PRIEST with some of his splendid articles on spirituality in the near future — we have one on hand now and look forward to whatever others he can manage to fit into an already overloaded schedule. But that is not the point here.

Fr. Trese had just finished giving a priests' retreat in a nearby diocese and was on his way to another farther north when he stopped over in Seattle. The talk got around (it seems, inevitably, these days) to the question of the Latin breviary. We went through the now rather familiar arguments pro and con; but what was new in itself was Fr. Trese's announcement that after one of his talks on the breviary an enterprising retreatant had taken up a poll of his confreres on this point. We suggested that another be taken up at the forthcoming retreat and that he be so kind as to let us have the figures. Here they are:

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And here are some general observations one pollster appended to his report:

1—All the priests enjoy the breviary as an "Onus" and "Opus."

2—None expressed the wish for a shorter breviary.

3—Universal argument for the vernacular was the firm conviction that both the individual and the members of the flock would profit immeasurably.

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5—Those voting for the Latin are not necessarily considered the Latin scholars of the Diocese.

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P.S. "Wie eine Kuh sein Schwanz

THE PRIEST **APRIL, 1954** **VOL. 10, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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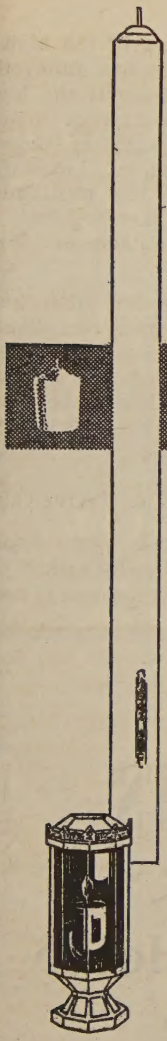

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Miss Graef At Home

IN Oxford last summer we made it a point to seek out Hilda Graef, one of our contributors. We found her on the third floor of the New Bodleian Library, surrounded by yellowed books and Greek dictionaries. She is head of a group, sponsored by the University, that is compiling a definitive Greek patristic dictionary.

Miss Graef was kind enough to take us around the town. We saw St. Mary's Church, where Newman used to preach, and the refectory where Duns Scotus took his meals —to name only a few of the high-points. (Also, we were annoyed more than we could say at the big monument in the center of town erected to the memory of those three rascals, Cranmer, Latimer, and Ridley. Of all the pusillanimous creatures to memorialize!—and it stood right outside our hotel!)

The afternoon ended with tea at Miss Graef's home. She lives alone with her mother. And there, for the first time, we saw a "tea cozy"—a sort of quilted jacket put over the teapot to keep it warm.

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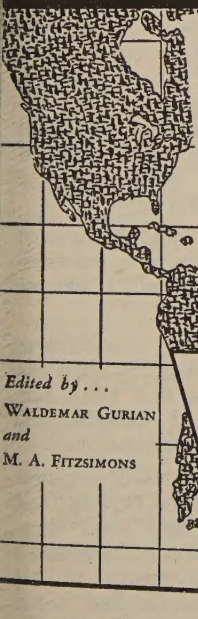

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dom, is announced for April by McMullen Books, Inc. The book is to be called *Catholics In Controversy* and is a discussion of the role of controversy in a free society and the relation of Catholics and Catholic thought to their fellow citizens in the United States.

The book is divided into three sections. The first is a general discussion of the nature of controversy, its conduct and the need for healthy, enlightened differences of opinion in a democracy. The next section is devoted to an analysis of three principal areas in which American Catholics in recent years have been directly challenged and often misrepresented: separation of church and state, religious education, and censorship. The book concludes with suggestions for the proper conduct of a controversy that will promote, rather than retard, the growth of a healthy relationship between the divergent groups of all creeds and cultural backgrounds that make up the American democracy.

Frankly, we are looking forward to the book in view of a personal experience with O'Neill's earlier work.

We gave it to a top executive of one of America's leading airplane manufacturers who had been fed, up till then, on a meagre and poisonous diet of Blanshard.

Sorry to say, death intervened not long after he read O'Neill; but even by then he had been thoroughly enlightened on Blanshard's fallacies and well aware of his cheap tricks. Also, he had come round to a fair grasp of Catholicism. Had God given him time . . .

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Lekarczyk, Andrew, Worcester
McElroy, Francis F., Boston
Tuohy, Peter P., Boston
Warburton, Francis, Worcester
Wodarski, John P., Hartford

Five priests were decorated by the Army:

Edward A. Curran (Philadelphia) was awarded the Soldier's Medal, usually given for heroic action not involving actual conflict with the enemy.

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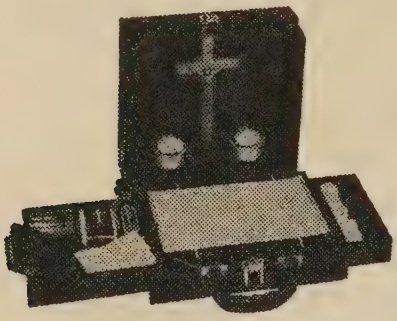

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Roman (?) Catholic

A recent English pamphlet attacking the Catholic Church would have us denominated "Roman" Catholic. One sentence in it reads as follows: "There was a time when Roman Catholics were proud to call themselves Roman Catholics."

We began wondering when it was that we intended to repudiate our Catholicity or universality by limiting it with a contradicting adjective. Our understanding of the adjective "Roman" was that it meant in non-theological terms something like "in union with the Holy See" hence "truly" Catholic. We thought the adjective implied that there were no other Catholics, really — that Anglo-Catholics, or Greek-Catholics were in heresy or at least in schism.

Anyway, the hullaballoo over there sent us back to Butler's wonderful *Life and Times of Bishop Ullathorne* and to his masterful *The Vatican Council*. We recall vaguely from seminary days that Bishop Ullathorne had expressed strong views on this subject and expressed them with an eye on his Anglican fellow citizens.

What follows is a rough digest of Butler's two works *ad rem*. We refer you to the works themselves for additional observations and nice details that would take up too much space here.

Shorly after the Vatican Council convened, it was concerned

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with the Constitution on "the Catholic Faith." The first chapter as proposed by the deputation de Fide opened with the words: Sancta Romana Catholica Ecclesia credit et confitetur . . .

When this chapter came under public debate at the General Congregation, two English bishops, Ullathorne and Clifford, intervened vigorously for a change of expression. As Ullathorne noted in a letter of March 24, 1870, this was a matter "about which the English bishops were anxious and which no one else seemed likely to take up . . . both delicate and difficult to be understood by bishops who had never lived in a Protestant country like ours." He adds "I had to introduce terms which had repeatedly on their introduction set the Council on fire, and in the use of which one of the ablest orators had been repeatedly called to order by many bishops and by the President only two days before."

Ullathorne's Argument

Ullathorne, in any case, proposed that "Roman" be placed after "Catholic": "that we may not seem to encourage in any way the tendencies of those who wish to qualify the word 'Catholic' by the word 'Roman,'" This, of course, was a direct thrust at the Branch theory Ullathorne, and Clifford knew so well at home, and an attempted forestalling of any possible comfort to its adherents. Said Ullathorne, "if now the Vatican Council names the Church not 'Catholic and Roman' but 'Roman Catholic,' the Puseyites will draw thence an argument in favour of their theory of the three Branches and the Government will spread it

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abroad that, overcome by the truth, we finally recognize our Church as only part of the true Church."

Clifford, his ally, proposed in his turn the ancient usage of the Apostle's Creed—"The Holy Catholic Church."

The deputation de Fide, a subcommittee of the twenty-four members elected by ballot, in its private session of March 27th, rejected these proposals unanimously. Here Manning was the English representative; but he seems to have suffered a sea-change, for back in England a few years before (1867) in giving evidence before the Committee of the House of Commons he had rejected the legitimacy of the term "Roman Catholic," as implying "a recognition of claims and jurisdiction which the Church cannot recognize."

As for the Council, there followed further discussions in private and public sessions till finally on April 19, the Council after a later recommendation of the deputation voted almost unanimously that the formula should read: Sancta Catholica Apostolica Romana Ecclesia. Ullathorne had won his case substantially.

What further lay behind his thinking is well expressed in the remarks he had made earlier to the House of Commons in '67:

"I would observe that the phrase 'Roman Catholic,' like many other phrases, never sprang from us; they are polemical phrases, and more or less are always accompanied with a certain amount of odium. In the next place I would observe that the phrase is quite in-

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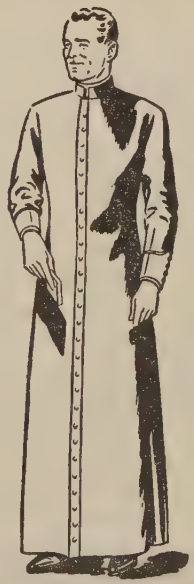

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appropriate, and that will appear from its analysis. The Roman bishop is the Pope; there is but one bishop of the Church of Rome and that is the Pope . . . Then, again, I would observe that it is a term to which Catholics are not accustomed, and which they would not adopt. It is a perfectly different thing to say 'Roman Catholic faith,' because all Catholics consider the Roman faith as the standard, and that the Roman faith is indefectible; but we do not speak of a 'Roman Catholic bishop,' except the Pope. We ourselves should not adopt the term 'Roman Catholic,' because there is a certain inaccuracy in it, and it is not the language to which we are accustomed . . .

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Continued on page 360

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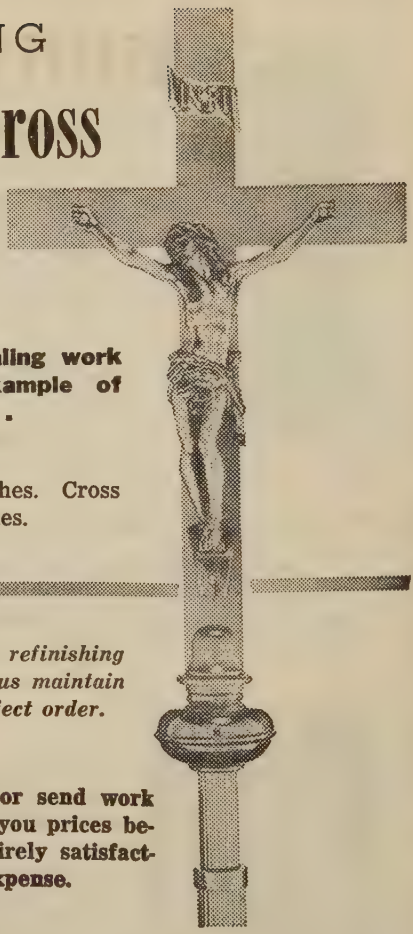

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The Priest

THE PRIEST APRIL, 1954 VOL. 10, NO. 4

Editorial Comment

Education In Transition

THE National Education Association has recently completed a study of 522 school systems in all parts of the United States. Its conclusion: American teachers today are reluctant to discuss controversial issues.

If such findings be valid, a definition of the phrase "controversial issue" would be of interest and avail. Dr. Robert Hutchins, who first became famous at the University of Chicago for his sharp philosophical criticism of the anti-philosophical bias of the public school system, offers this clarification: "An issue is a point on which the parties take different positions. A non-controversial issue, therefore, is as impossible as a round square. All issues are controversial; if they were not, they would not be issues." In a current article entitled, "Are Our Teachers Afraid to Teach?" (*Look,* March 9, 1954) he maintains with vigor a strong affirmation that they are. Issues are no longer being faced.

As an ardent and leading internationalist, Dr. Hutchins singles out some pet issues which he maintains school teachers feel they are not free to discuss. He lists among them the question of UNESCO, the UN itself, the Bill of Rights (with an eye on the Fifth Amendment), the admission of Red China to "the Society of Nations," world government. Free inquiry and free discussion are in this regard strictly limited, and "education is impossible in many parts of the United States today."

It is impossible because educators cannot educate. Teachers face "the ordeal of inquisition": in many states they have to take oaths that they have not been disloyal; at some institutions, full-time investigators, many of them former members of the F.B.I., "creep around the classrooms and the campus"; there are black-lists which procure the dismissal of some and bar the admission of other teachers; irresponsible charges, absurd or anonymous or both, can never

be fully repulsed for a teacher is thus irrevocably marked at least as having been "in some kind of trouble." It may be, as Whittaker Chambers and Sidney Hook, (otherwise so opposed) agree, that only a few teachers have been fired; "you don't have to fire many teachers to intimidate them all."

Finally, the fact is, says Dr. Hutchins, that even institutions as such are not immune, "the (McCarthy) attack on Harvard, will not be lost on other weaker institutions. If this can happen to Harvard, think what will happen to them."

Active or Passive?

What is involved in this present repudiation of freedom to teach? Education is the "consideration of issues"; a teacher is "an intelligence not a phonograph"; "issues cannot be omitted from education except through falsity, distortion or concealment." One simply has to choose between education and indoctrination, to raise up independent citizens in a democracy, or, as in Russia "passive subjects of a police state" who cannot think and act because they do not know what the issues are and do not know how to cope with them.

Thus Dr. Hutchins—though one apologizes for chopping up an article that logically and forcefully hangs together, and one must confess to a loss of some of its original persuasive qualities.

It so happens that *Collier's* has also recently provided an article on American education, "Speak Out, Silent People," the first of a series (Feb. 5, 1954) by reporter Howard Whitman.

"American Education has drifted into the gravest crisis in its 300-year history," the editors inform us in a special introduction, "The future not only of our public schools but of our country may depend on what all of us do about it now."

The first article, which turns about the quality of the teaching in our schools, the role of discipline, the place of competition, the need of personal effort on the part of the pupil, is interesting in our particular context precisely because of larger issues it evokes. Certainly it should be set side by side with Dr. Hutchins' earnest plea, for the juxtaposition is rewarding.

Note the editors, "Subtly, unnoticed by most Americans, highly organized left-wing and right-wing extremists groups are exerting unprecedented pressures on the public schools . . . Censorship is reaching into the classrooms to ban objective study, even of such American-supported organizations as the United Nations."

After this avowal, however, the article itself tends to underline and italicize trends that most Americans would consider, rightly or wrongly, left-wing.

Provocative Questions

It asks, without quite answering so early in the game, provocative questions, not always felicitously phrased at that: "Are we preparing our children for a world of individualism (sic), personal responsibility, free economy and self government? Or has public education been geared to 'groupism', collective economy, and submergence of the individual? What shall we do about discipline, about moral values? Does the ideology of progressive education help or harm?" Again, of particular interest to Catholic thinkers, it wants to know, "Are schools invading the province of the home? Are they trying to *raise* children, instead of *educate* them?"

Clearly espousing the side of the citizen, it asks, "Who—what body or group — determines what the educational philosophy of our schools should be?"

It is this last question that is intriguing for us in view of Dr. Hutchins' plea for liberalism. Repeated in other words, the point is raised, "What say do we have in the matter?"

As we read on, the inference becomes clear that the school system as presently constituted, involves the "public - be - damned" attitude of old J. Pierpont Morgan. "I owe the public nothing," said this worthy, "What do I care about the law? Hain't I got the power?"

Professional educators emerge then, at least in this first article, as "Morgan associates." A typical passage: "I have seen innocent people castigated, ostracized in their communities, simply because they insisted that their children learn more in school. I have heard them called reactionaries, even Fascists . . . I have heard conscientious citizens branded 'enemies of the public schools' simply because they opposed the strangle hold professional educators have achieved in some parts of our nation's schools."

The other side of the picture, the entrance of right-wing extremists, does not emerge so distinctly or with equal clarity of detail. Mr. Whitman's experiences have been almost exclusively with educators who resented criticism bitterly, often effectively employed methods of frustrating and throttling opposition, and counter-attacked vigorously, if not necessarily with a nice sense of fair play.

Cases Cited

He cites chapter and verse—the case of Lloyd A. Moulds, of St. Paul, who wanted to stress achievement in the classroom. Moulds was called a Fascist, a crackpot, a wrecker of the school system. The worst moment of all came when his child asked, "Daddy, are you an enemy of the schools?"

Or the case of Mrs. Moxness,

who objected to the grading system in Robbinsdale, Minnesota: "One anonymous phone caller accused me of collaborating with some man in New York named Zoll I'd never heard of . . . I tried to ask who was calling. Instead of an answer, I heard myself called an uneducated dummy. Then I heard that, on account of me, my little girl didn't have a friend left in school." Later a P.T.A. leader phoned her and asked, "What about those secret meetings you've been holding in your basement?"

In Brookline, Massachusetts, where 6,700 public-school children were no longer being taught how to write but only to print and where some children could not even read script, embattled parents formed a Research Committee. They were frustrated by various evasions, tricky parliamentary procedures, and a campaign of abuse. Concluded one member of the committee, "We found that schools no longer belong to the people, the parents, the taxpayers who foot the bills. The 'professional educators'—I call them 'brain surgeons'—have taken over . . ."

To abbreviate here for reasons of space, let one quotation among several similar ones be cited from the side of the professional educators. Whitman brands as the "most dangerous man I met" the professional who remarked after a school protest meeting near Boston, "Parents have no business sticking their noses in. Next thing you know they'll be running the schools."

Here are two current attitudes towards education, both presented for the consideration of the general public in popular magazines.We have in the interests of honesty quoted liberally from both, though we admit this digesting has done some damage to the case of each.

The Common Ground

We do not set them down as opposed or as irreconcilable views. Dr. Hutchins might well reply that he asks merely that the educator be free to speak his mind; that as a keen critic of much modern education he by no means approves of a lot of what is going on in its name; least of all would he bless intransigent attitudes towards the public. Mr. Whitman might with equal right stress his own liberalism. He asks, he could argue, simply that education be democratic in actuality, that some control be vested in the people whose children are entrusted to the public school system.

Both, in effect, ask for greater freedom of discussion of "controversial issues" which, the NEA finds, are being discussed with greater and greater reluctance, or Hutchins and Whitman would add, each from his own point of view, in many

cases not at all. May we ask colloquially, "What's all the fuss about?" And the answer lies in the fact that the public is becoming increasingly dissatisfied and disgruntled with and dismayed at its public schools.

It is true that just now the controversy rages for the most part over teaching methods, about turning our schools into social and recreational clubs. Some of our public school students cannot read and write ("We have one hundred children in this school," said Mrs. Muriel Alexander, principal of Kelly Miller Jr. High, Washington, D. C., "who can't read and write. Imagine—in junior high school!") Not that this is always considered important ("We shall some day accept the thought that it is just as illogical to assume that every body must be able to read as it is that each one must be able to perform on a violin . . ." from an article in the *Bulletin of the National Association of Secondary-School Principals*). Public ire is aroused against the getting of credit for band music, auto driving, bookkeeping, social adjustment, cooking classes for boys, pet-care, and how to get on and off a street car (to cite instances).

Darling of the NEA

But the dissatisfaction has deeper roots. So much has been written of late about juvenile delinquency and the collapse of discipline that the subject need hardly be more than mentioned. It is interesting, however, to find that Mrs. Agnes E. Meyer, whom Msgr. North of the Los Angeles *Tidings* aptly calls the "darling of the National Educational Association," felt the subject worthy of an article in *The Atlantic* (March, 1954). She rightfully deplored the inadequacy of present attempts at solution, but it is only pathetic that in a purblind consistency she proposes as the *only* instrument of amelioration—public schools.

"The obvious focus for such a program," in her reverent credo, "is the public school if only because it is the one public institution for the training of the young which exists in every American community." This determined opposition to private education insofar as it expresses at least the vocal views of the NEA is still another source of mounting friction between the general public and the professional.

In the name of democracy are we committed to beliefs like this: "The public school is the chief vehicle for mutual love, forgiveness, and toleration between all races, classes, and creeds"? Can we agree that "it becomes an act of vandalism to attack it," when every constructive effort is construed as an attack, and when anxious parents are labeled reactionaries and Fascists? What does

Mrs. Meyer offer besides the school as a solution to delinquency? Only a further projection of the school into the home! "Since the home influences often leave much to be desired on any income level, our schools must develop closer ties with the family." Enter an army of sociologists, psychiatrists, investigators . . .

Were Mrs. Meyer only a well-meaning if misguided individual one might not be alarmed. But were she merely an individual and not also a symbol, a representative of a large segment of official opinion, she would not be writing for *The Atlantic,* for she would not be read. Her attitudes are of a piece with those of a prominent educator who proposed (as an entering wedge) that all children be compelled to attend public schools for part of their training, and of another who saw in the Oregon School Bill decision that the right to educate belongs primarily to the parent the first step in the wrong direction.

"Doctrinaire Secularists"

No wonder Bishop Gorman of Dallas and Fort Worth warned us several years ago, "There are those, and their numbers grow daily, who aim to make all education the monopoly of the state, even in free America, who seek to close all free non-government schools. They include not only the Marxists but the doctrinaire secularists who constitute the entrenched bureaucracy which all but dominates the field of official, tax-supported education" (quoted in THE PRIEST, March, 1951, p. 177).

This often avowed secularism does not sit well with the American people, Catholic or Protestant. "We are a religious people whose institutions presuppose a Supreme Being," pronounced the court in the Zorach vs. Clauson case. We are not a secular state. We cannot consider with Mrs. Meyer (or with John Dewey and the Progressive Educators) that our deepest religious feelings stem from "metaphysical and theological abstractions that for centuries have eaten the tissues of the Western world like cancer." Even Marx saw more clearly than that when he wrote, "Democracy is based on the principle of the sovereign worth of the individual, which, in turn, is based on the dream of Christianity that man has an immortal soul." He could recognize cause and effect, and he struck at "metaphysical and theological abstractions" not with Mrs. Meyer to build up democracy but to destroy it.

It may well be, as the editors of *Collier's* express it, that "American Education has drifted into the gravest crisis of its 300-year history." But people are beginning now to see the direction of the drift. They are alarmed. It is in this setting that

one must view Dr. Hutchins' plea for liberalism, this good in the face of a puzzled, hurt, and angry people.

The Threat

There are, simply, some things that the American public is not liberal about; just as the liberal is not liberal about his liberalism. Nor can public opinion, a further complication, be nicely kept in balance—it tends to swing from one extreme to another, barely pausing at the mean. Where it will stop now is well worthy of every one's consideration, even grave concern.

It is then by no means with equanimity that we read of the plaints of men like Hutchins. As we deplored the temper of thought that has roused the wrath of the public so we deplore possible excesses it may raise by way of reaction and revulsion. And this leads us far beyond the confines of the one field of education.

The public, too, can be taught to say "What do I care about the law? Hain't I got the power?"—G. J. G.

'Pray Always'

"I have promised, with His grace, not to begin any action without remembering that He is the witness of it; that He performs it together with me and gives me the means and the strength to do it; and never to conclude any action without the same thought, offering it to Him; and in the course of the action, whenever the same thought shall occur to me, to stop for a moment and to renew the desire of pleasing Him."—**Kelly, "The Bishop Jots It Down."**

* * * * * * * * *

A reproof availeth more with a wise man than a hundred stripes with a fool. Prov. 17:10

Of Chastity and Character

Sir Arnold Lunn was invited to address a group of earnest young men of the Anglican Low Church preference on Christian morality. During the conversations after the talk he was asked by one of the men if he did not think that the total repression of sexual desire warps the character of a person and generates a strong internal tension. Another asked if he did not believe that lapses now and again from chastity ought to be condoned, seeing that it is so difficult to sublimate sex into religion. He replied to both inquirers by suggesting that they hold a debate: resolved that occasional fornication strengthens the Christian character.

From Swift To Inge

Mr. Paul Hallett

The Christian Sense of Anglicanism

THE death of William R. Inge, the "Gloomy Dean" of the 1920's, when he made good copy for the English and American press, puts one in mind of the fact that Anglican clergymen have not been especially noted for cheerfulness—at least that is true of those who have made the biggest splash in printer's ink.

Recall Jonathan Swift, the prince of English satirists; Robert Malthus, that heartless exponent of the "dismal science," who wanted outdoor relief abolished because it led to irresponsible procreation, and made predictions of overpopulation that are still being exploited by the half-scientific today. Think of the late Bishop Ernest Barnes of Birmingham, who wanted a tenth of the poor of his see city reduced by birth control and sterilization. Remember the Gloomy Dean.

All these men had this much in common: They all created sensations in their day, they all had economics as one of their principal interests, none of them, except Malthus perhaps, was particularly happy about the Church of England, and each is distinguished by a hard unsentimental prose and a jaundiced eye.

Paul Hallett, a distinguished convert, is on The Register staff.

But of these four, Swift, the Dean of St. Patrick's in Dublin, alone had what I would call a full Christian sense. To read Swift is to see the lancet cutting deep into the ulcers of loose thinking about the ultimates.

To observe the up-to-dateness of Swift one has only to go to his travesty of Anthony Collin's *Discourse of Freethinking*. With what deep prophetic insight the author of *Gulliver's Travels* saw to the bottom of Collins' shallow Deism! Smith could as well be lampooning the Supreme Court or the Civil Liberties Union in this mocking summary of the libertarian position: "There ought to be no restraint at all on thinking freely upon any proposition, however impious or absurd. There is not the least hurt in the wickedest thoughts, provided they be free."

And the flight of the modern mind from the reality of sin? How patly it is all expressed here: "If you are apt to be afraid of the devil, think freely of him, and you destroy him and his kingdom . . . My meaning is, that to think freely of the devil is to think there is no devil at all; and he that thinks so, the devil's in him, if he be afraid of the devil."

Methods of attempting to ascertain the truth by count of

noses or measurement of prestige have all their pomposity taken out of them by the hard dry light of Swift's intellect:

"The Bible says, the Jews were a nation favoured by God; but I who am a freethinker say, that cannot be, because the Jews lived in a corner of the earth, and freethinking makes it clear, that those who live in corners cannot be favourites of God . . . Christianity was communicated but to a few; and whatever is communicated but to a few cannot be true."

The modern horror of "authoritarianism" was foreshadowed by Collins, and mercilessly derided by Swift: "Now among all these Scriptures, there cannot above one be right; and how is it possible to know which is that, without reading them all, and then thinking freely, every one of us for ourselves, without following the advice or instruction of any guide, before we venture to choose?"

No. It is still Collins of the age of Addison and Steele that Swift is lampooning, not the National Education Association, not the votaries of John Dewey.

Forcing to be Free

Swift, in all this, was in no doubt as to where the revolt from institutional Christianity would lead: "It is the indispensable duty of a freethinker," he mocks at his Deist butt, "to endeavor forcing all the world to think as he does, and by this means make them freethinkers also."

In the words of Belloc, Swift always defends the creed, "and does it with an intellectual skepticism that the unintelligence of today has almost forgotten." He is skeptical about man and his works and about society, but never about revelation and the logic of two and two.

But I started out with noting that my four great Anglican clergymen had a penchant for economics. This is evident everywhere in Swift, particularly in his Irish essays. But Swift never loses the man in the figures. He would never have made the mistake Pius XII castigated, that of pushing technological advance so far in the forefront of the statesman's plans that he forgot man's dignity as man.

He may rail at the unjust English policy toward Irish woolen goods, which kept down Irish wealth, but he reserves his sharpest barbs for the unjust landlord and for the whole economy of absenteeism, which drained the decencies of life away from the Irish poor. Little as was Swift's sympathy with Catholicism or Catholics, he appreciated the motives that led their young men to enlist in the armies of France and Spain.

Satire at its most mordant was reached in his terrible *Modest Proposal for Preventing the Children of Poor People in Ireland From Being a Burden*

to Their Parents or Country. Swift might be irked at Irish beggars, but no one could write a piece like that without being pretty much in the tradition of Chesterton or Belloc.

Swift was a Tory and held out for a society in which "there was a place for everybody, and everybody was in his place." But he shows incomparably more of the democratic spirit than do the other three clerics I have mentioned. In his *Essay on Mutual Subjection* he puts his feeling for the poor into these words: "The poor are generally more necessary members of the commonwealth than the rich: Which clearly shews, that God never intended such possessions for the sake and service of those to whom he lends them: But, because he hath assigned every man his particular station to be useful in life."

Eugenics in the Gospel

Dean Inge had none of Swift's love of justice, none of his respect for the human person. One of the first promoters of eugenics in England, his attitude toward population problems is well expressed in this sentence of his *Outspoken Essays*: "The 'sanctity of human life' must give way to the obvious truth that a garden needs weeding." With incredible perversity, he invoked the Sermon on the Mount in support of his ruthless birth control and sterilization program: "The Sermon on the Mount contains some admirable eugenic precepts, reminding us that a good tree cannot bring forth evil fruit, nor a corrupt tree good fruit."

Dean William R. Inge was a snob without being a Tory, he had no sense of hierarchy in society, no consciousness of purpose in creation. Spiritually, he was the kin of Collins, Bolingbroke, and Gibbon—the 18th century freethinkers who had a vast respect for the classical roots of Western civilization, but who had cut themselves off from the Christian trunk. Inge liked to think of himself as carrying on the tradition of the Oxford Platonists of the early 17th century, but he lacked their Christian spirit.

Inge, in fact, was no true humanist. Inge the neo-Platonist, the foremost English authority on Plotinus, fell into the very materialism against which he so often preached, and from which he thought his philosophy could rescue the world. For him, Catholicism was hopelessly at odds with scientific fact.

Atmospheric Conditions

The chief of these facts, which he thought disproved traditional Christianity, was the Copernican system of the universe. He seemed to have thought that heaven and hell lost their meaning when it was discovered that up and down are relative terms. "If heaven is not a place," he asks in his *Confessio Fidei,* "what shall we do with our bod-

ies in heaven? And what reason is there any longer to believe in a general resurrection, or in the physical resurrection and ascension of Christ?" Inge would probably have denied the dogma of the Assumption on the ground that atmospheric conditions rendered it impossible.

Inge held to a rationalistic conception of the Incarnation, in which Christ seems to have been merely the man who was most like God. He was inclined to doubt miracles, and to hold them as unimportant in the economy of revelation. In fact, he wrote that for God to do miracles would be to contradict Himself, to condemn His own creation.

There is no doubt that the Gloomy Dean believed in a personal God, transcending the universe. He would have none of the Hegelian conception of a God who is gradually realizing Himself in the world. Nevertheless, he was never able to free himself from his Greek masters, for whom God and nature were, so to speak, coterminous.

Inge believed, like Aristotle and the rest of the Greeks, in the eternity of the universe, "regulated throughout by the same laws, which have never not been in operation and which will never cease to act." He wrote—and declared this to be a doctrine of the Catholic Church—that "it is impossible that there should not have been a world, because it is impossible that God should not create."

Although Inge specifically rejected pantheism, pantheism figured more largely in his writings that he thought. One of his chief grievances against the Catholic Church was that she taught that the lower animals were made for man's use and had no rights.

The Catholic Church, which he little understood, exercised a recurrent fascination on the Dean of St. Paul's. Unlike other Anglicans, he never tried to make the word Catholic a generic term, embracing both Anglicanism and the Church of Rome. When he says "Catholic" you know what he means.

Despite his bitter and frequent attacks on the Church, Inge had a vast respect for it. Although he was not well grounded in Thomism, he regarded it with perceptible awe. He wrote in his *God and the Astronomers,* which in his autobiography he declared to represent his maturest thought: "I am convinced that the classical tradition of Christian philosophy, which Roman Catholic scholars call the *philosophia perennis,* the perennial philosophy, is not merely the only possible Christian philosophy, but is the only system which will be found ultimately satisfying."

Varying Moods

His attitudes toward Catholicism differed according to his

moods. Sometimes he would refer to the Catholic Church as "'the Black International,' consisting of a harassed minority round the shores of the Mediterannean," for whose peasants "Jesus, Mary, and Joseph are the chief potentates on their Olympus."

At other times—and in fact in the same group of essays, collected under the title, *The Church in the World*—Inge could speak of "a chronic confusion in Protestantism, which makes its conflicts with the Latin Church like the battles of undisciplined barbarians against well-drilled troops." For Henry VIII he had scant respect, and for Luther none at all.

Although Inge belonged to the moderately Liberal school of Anglicanism, he would have none of the extreme Modernism of Loisy and others of his group. He reacted in horror from the interpretation of Our Lord as a religious fanatic, convinced of the speedy ending of the world. "There never was a time," he wrote in his *The Church in the World,* "when the statement that the historical Christ was merely human was not anathematized." Inge, for all his heterodoxy, had a strong sense of the continuity of Christian doctrine.

Inge would have no truck with those who denied all absolute truths. "A skepticism," he declared, "which denies all confidence even to the instrument of thought, obliterating the difference between fact and fiction, history and fable, has hardly enough ground left on which to plant its own feet."

Writing in the 1920's for the popular press, the Gloomy Dean fought a losing fight against Socialism, which advanced to far greater lengths in England than he foresaw. But he did good work in pointing out the dangers of reliance on the state for everything. His essay, "The State, Visible and Invisible," makes good reading even today. Cold as he was to the poor, he could give them some good pointers on how their independence was being eaten away by the growing mass production and centralization of industry in the hands of government.

Despite his evolutionism, Inge had no use for the concept of inevitable and automatic progress, and he probably did more than we now realize to produce an atmosphere in which that idea is no more.

Swift and Inge

The Gloomy Dean of St. Paul's traveled far from the Christian beliefs of the Gloomy Dean of St. Patrick's, but in many respects they were akin. Dean Inge, like Dean Swift, did not like to be fooled; he spun no illusions for himself or others. Like Swift, Inge disliked the Catholic Church, but both writers had enough of the sense of the continuity of Western civilization to see that our culture was bound up with the

Catholic Church. While other Anglican clergymen were supporting the Communist-directed Spanish "Loyalists" in numbers, the Gloomy Dean of St. Paul's came out for the Nationalists. I am reminded of a penetrating barb Swift shot in his *Gulliver's Travels* against the Dutch traders of Japan, who so far had forgotten the loyalty they owed to Christendom as to trample upon the cross, which the Japanese persecutors of Catholic converts demanded of all the people in order to detect the Christians.

The Gloomy Dean of St. Paul's, who had moments when he could write that Catholicity, as such, had no interest in religious dogmas, and that its distinguishing characteristic was its tight organization and disciplined "political system," nevertheless was more a Catholic than he realized.

History can distinguish two classes of Anglicans: One is in the opportunistic tradition of Cranmer, which is prepared, if it deems this expedient, to cast overboard all Christian doctrine. Such today is Hewlett Johnson, the "Red Dean" of Canterbury; such was Bishop Ernest Barnes.

The other tradition has a long and distinguished line. It begins with the first eminent Dean of St. Paul's, John Donne, the mystical poet, who lived from 1573 to 1631. It continues on in the 17th century through Jeremy Taylor, the great theologian who knew St. Thomas, as did many other Anglican divines of his time. It is still manifest in the 18th century in the works of Swift, who had some knowledge of the Angelic Doctor.

This tradition lost much of its force when, at the turn of the century, William R. Inge became Dean of St. Paul's, but it never quite died out in his writings. Belloc, who had no use for fools, several times speaks of him with respect, and to him he addressed an apostrophe, an appeal to enter the Catholic Church, which has more glow to it than anything I have ever read in Belloc's works.

A man like that deserved our prayers during life; his soul should get them after his death.

From A Non-Catholic Psychiatrist . . .

"If all the people were Christians and if all went to confession as Catholics do, there would be a great reduction in the number of neurotics. People need a confessional of some kind. The Catholic Church gives its people this help. A psychiatrist can seldom fill the bill quite as competently and as completely as a priest."

Konnersreuth Again

Hilda C. Graef

"We must have miracles even if they are fake"

AFTER a short lull, Therese Neumann is in the news again. The occasion for the revival of the controversy is the appearance of another critical study, *The Riddle of Konnersreuth,* by Paul Siwek, S.J., Ph.D., S.T.D. (Bruce, $3.50). The author is a distinguished professor of Fordham University, and his work appears with an introductory letter of no less a personage than Archbishop Alfonso Carinci, Secretary of the Sacred Congregation of Rites. It is to be hoped that this letter will be carefully read and meditated by all those who are interested in extraordinary phenomena. An American ecclesiastic and editor wrote to me some time after the appearance of my own book on Therese: "I have had comment from priests, sisters, and laity who speak of the great good done mankind by the prayers and fervour evoked by such visions, even if they might happen to be unfounded"; an attitude, which was summed up by someone else as "We must have miracles, even if they are fake."

It is instructive to compare with this attitude the words of the Secretary of the Congregation of Rites. Referring to "so many superficial writers," he continues, "although unqualified in logic, pathology, psychology, or theology they issue opinions with exceeding levity, and, if they are Catholics, believe that they are promoting the interests of God and of the Church . . . by attributing all, or almost all, the phenomena to a supernatural cause. The Church, herself a supernatural society, necessarily admits the possibility and the existence of supernatural facts. But she demands certain, not doubtful, evidence for them. She wishes to possess the truth, not mere probability, no matter how great the latter may be." He concludes by recommending Father Siwek's book because it will show its readers "clearly that the Church, and in particular the Sacred Congregation of Rites, is a friend of truth and uses every means to attain to it. Nor does she hesitate to withhold her recognition of the miraculous from facts which suggest the slightest doubt concerning their natural origin."

The issue could not have been stated more clearly or more authoritatively. The words of

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Father Paul Siwek took a long second look at the happenings in Konnersreuth, and wrote a book, which Miss Graef here reviews for us.

Archbishop Carinci should go a long way towards removing the aspersions (or rationalism and the like) so often cast on those concerned with impartially elucidating the facts in cases reported as "miraculous" or "supernatural." The Church, like her Master, is concerned with Truth, and when she pronounces on a miracle, she does so only after a meticulous investigation whether it is really a true miracle. The view that visions and marvels, whether true or not, must be defended at all costs because "of the great good done mankind by the prayers and fervour evoked" is quite un-Catholic; for the same would surely apply to any revivalist meeting, to any "conversion" experience of, say, an Oxford Groupist. More, as Father Siwek points out in his book (p. 99f.), putting genuine and doubtful miracles in the same category, as is done e.g. by the admirers of Therese, who compare her very dubious cures to the authenticated miracles of Lourdes, means playing into the hands of the "enemies of the supernatural," and "is a very dangerous practice." For if, contrary to Benedict XIV's axiom "non sunt multiplicanda miracula," we publicize as "miracles" phenomena which can be explained by natural causes, it is greatly to be feared that we shall throw open the Church herself to ridicule from unbelievers, who will be easily excused if they cry "fake" even where a genuine miracle is in question.

A Psycho-Theological Approach

Father Siwek approaches the phenomena exhibited by Therese Neumann, which have exercised so many minds in the last twenty-five years, from the angle of the theologian as well as the psychologist. Without paying more attention than is absolutely necessary to her moral and spiritual character, he analyzes the phenomena one by one under the headings "Healings," "Stigmatization," "Ecstasy," "Visions," "Gift of Tongues," "Prophecy and Clairvoyance," and "Prolonged Fasting." He examines all very carefully, and has no difficulty in proving that none of them necessitates — contrary to the opinion of Teodorowicz and other writers—supernatural intervention. Hysteria — in the strictly medical sense, though he avoids the term as much as possible on account of its ambiguity — somnambulistic traits, parapsychological faculties, etc. are in his opinion sufficient to account for them.

His view of the influence of Father Naber on his penitent is particularly illuminating. The present reviewer has frequently been blamed for assuming a telepathic relationship between Therese and her confessor. Father Siwek cites Father L. Roure, S.J. and Father T.

Thurston, S.J., as comparing "the relationship existing between Father Naber and Therese to 'the relationship of the hypnotizer to the hypnotized subject.'" His censures on Father Naber in his capacity of Therese's director are severe. "It seems," he writes, "that the good Father is so dazzled by Therese's remarkable gifts that he does not dare to contradict her. He obeys her wishes faithfully" (p. 56). "We would like to see him," Father Siwek continues, "show a little more firmness and less acquiescence in guiding his spiritual daughter. Then we would have greater assurance that the phenomena of Konnersreuth are not flowers from his own garden.

"The defenders of Konnersreuth tell us that Father Naber must play the role of 'intermediary' between Therese and her surroundings. We are not questioning this role, but we believe that he should first of all be an 'intermediary' between her and God . . . He should cease discussing her visions with her at length, cease plaguing her with endless questions about them, and, above all, he should not accept the office of *mysterious secretariate* . . . He ought to maintain better control over his feelings and not betray his veneration in her presence" (p. 65).

These are golden words, applicable not only to Konnersreuth, but to many other cases which would never have agitated the faithful but for the imprudence of a priest without the requisite knowledge of psychology and mystical theology. It is therefore all the more necessary that a theologian of Father Siwek's standing should analyze such phenomena according to the principles of sound scholarship.

A Hypnotic State

The application of these principles is particularly illuminating in his handling of the strange state of "exalted repose," which has roused the admiration of so many of her visitors. After a thorough examination of the facts he comes to the conclusion that this state is "essentially hypnotic," and not only that, but that "the emotion experienced by Therese in her ecstasies is of *hypnotic* order. Consequently it subsides the moment she emerges from her ecstasy, as we might expect" (p. 155f.). This, surely, is the true solution of a riddle that has puzzled so many observers, namely that immediately after her ecstasy is over she shows no sign of being affected by the scenes of intense suffering she has just been witnessing.

Father Siwek is equally severe towards her visions, the supernatural origin of which he doubts, and towards the alleged linguistic marvels. In his ac-

count of her clairvoyance, he shows himself as unfavourably impressed as the present reviewer by her readiness to reveal the sins of others, and explains the phenomena by Cumberlandism, telepathy, and psychometry. His explanation seems to us the more acceptable as he recounts that in order to settle the question of Therese's alleged hierognosis it was suggested to Father Naber in her presence to "present her with an assortment of religious articles, some blessed, some not, and ask her to pick out the objects which have been blessed."

This suggestion was emphatically rejected by the priest: "We have never tried this method. An unfavourable result might lead to serious consequences for us" (p. 202). This reply hardly needs comment. Her alleged prophecies are in the same category. Father Siwek therefore seems justified in concluding: "True prophecy defies all natural explanations; it always requires supernatural illumination. In the life of Therese Neumann we have not found a single one which would qualify as supernatural" (p. 204).

Her Prolonged Fast

The last chapter of the book deals with what is called "the culminating point of the Konnersreuth problem," the question of her prolonged fast. Father Siwek establishes with documentary evidence that it is a fact "that hysterical patients can live, work, and maintain their weight on a very small amount of food." He gives it as his opinion that Therese does in fact eat. He resolves the moral problem by stating that "Therese Neumann, for different reasons (e.g. the glory of Christ, the conversion and edification of the souls, and so on) can sincerely believe that there is no moral fault in affirming that she takes no food, as she eats very little . . . almost nothing" (p. 212f.), that is to say sufficient not for a normal person, but for a hysterical subject. Defenders of Konnersreuth will probably bitterly criticize this opinion which, however, seems very plausible to us, especially after reading several facts adduced by Father Siwek that cannot but cast the gravest doubt on the reality of the alleged fast.

While demolishing quite a few of the favourite Konnersreuth legends in the course of his work, Father Siwek also deals with the assertion that Dr. Deutsch, one of the most outspoken opponents, had retracted his opinions before his death. "The statement," writes Father Siwek, "is founded on the testimony of an *anonymous* individual," and after remarking that the whole story is very vague, he concludes that it seems to be a *legend* (p. 87). It

may be of interest what Frau Deutsch, the doctor's widow, wrote on this matter to me when I had asked her if she could tell me anything about this. She replied on July 10th, 1952: "People are even slandering my late husband; thus several newspapers and Church journals have printed that my husband had retracted everything on his deathbed. That this is absolutely untrue (*absolut unwahr*) I ought to know best, since I did not leave his sickbed for a moment ever since he suffered his stroke."

Unfortunately these stories are repeated over and over again by the devotees of Konnersreuth, and anyone who so much as doubts them is accused of being prejudiced or worse. It is, however, comforting to reflect that Father Siwek at least cannot be suspected of feminine jealousy or other shady motives in taking the view he does of this strange case.

The Attitude Of The Church

But this detail does not really matter. What matters is that the Catholic public should learn to realize what the attitude of the Church is in regard to all these strange cases. Archbishop Carinci, who speaks with all the authority of his high office, has made this attitude abundantly clear. When the German translation of my book on Therese appeared in Switzerland last autumn, a leaflet was circulated among priests and booksellers with a long list of points each prefaced by "It is not true." Among these "It is not trues" were the following: that Therese is hysterical; that Father Naber is the driving power behind her; that she eats or drinks in trance; that her blindness was hysterically caused and healed; that she does not know Our Lord's will to suffer; that she and her father do not wish another examination. It is a *sin,* the authors of the leaflet said, to print, circulate or support these and similar "libels." All these statements are also to be found in Father Siwek's book, which is not surprising; for among the anonymous letters with which the Swiss publishers were pelted before the appearance of my book was one dated from Zuerich, 17th September, 1953, and signed "Carolus," which contains the following clause: "Father Siwek is sufficiently known in Rome. Such 'authorities' as Prelate Waldmann make no impression on those who know Konnersreuth."

It seems that Father Siwek is, indeed, sufficiently known in Rome, though not quite in the wide sense the letter writer meant. More than two years ago a notice was printed by the Catholic papers of the English-speaking world saying that a detailed refutation of my book, produced by a circle of

theological and medical experts, was to appear shortly. This refutation has not so far been published. This is rather unfortunate from the point of view of the defenders of Konnersreuth; for they will now have to refute not only one lay woman, but a learned Jesuit, whose work is recommended by the Secretary of the Congregation of Rites. It will certainly be interesting to watch the development of the controversy.

Experience proves that holiness is achieved only through—and after—repeated failures.—*Doyle, S.J.*

JULIE - - - Or Housekeepers are Hard to Get

"Don't Forget Your Birettum!"

Converts By The Hundreds

W. J. Grace, S.J.

Group instruction for inquirers

CONDUCTING an Inquiry Class seems to be within the competency of almost any parish priest in ordinary circumstances, and of some who are not in the ministry. One has to set aside an hour on each week of two evenings a week for the instructional work during a period of twelve weeks. Suitable textbooks, pamphlets, and charts are available. Every priest has a ready knowledge of the subject matter, and most have covered it often enough in guiding individuals into the Church. It is as easy to say it to a hundred as to one; and as a matter of fact a busy pastor finds that he actually saves time by taking many together rather than separately.

Holding classes regularly, moreover, and persistently publicizing the fact, he will almost certainly receive more converts into the Church. Although he will no doubt still have mixed marriages, he will not have so many of them. By means of the classes he will oftener succeed in inducing the non-Catholic party to study the entire catechism instead of limiting his interest to the few instructions which are required by diocesan regulation. If the mixed marriage takes place before the entire course is completed the non-Catholic party may more easily be led to resume instructions later on. And having a ready opportunity each Sunday to announce the subjects of the talks for the coming week, the pastor can soon make his congregation convert-conscious.

Advantages

Only one who has tried the group instruction plan can know how fascinating the work becomes. It is the way of leading couples to the altar steps instead of to the rectory parlor, of bringing the Nuptial Blessing to spouses who have been united perhaps for years after entering into a mixed marriage, and of preparing for First Holy Communion adults who were baptized in the Catholic Church as infants but who for some reason got no further. Experience shows that the ordinary attendance case is that of the Catholic young person who brings the non-Catholic sweetheart, and the Catholic husband or wife accompanied by the non-Catholic spouse.

Individual instruction, of course, provides the obvious advantage of easy opportunity for

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Father Grace is stationed at the Church of the Gesu, Milwaukee. He is pictured on the cover, standing at the left. The method he describes has produced over 1,000 converts at Gesu over the past ten years.

constant checking, quizzing, and answering personal questions. But even if equal numbers of catechumens could be drawn to such instruction—and they cannot—a priest who is attempting to teach, say fifteen individuals, just cannot find thirty hours a week for their accommodation.

The group plan, besides being a time-saver, has several other advantages. The visitor feels more at ease when he seems to be lost in the crowd. He gets inspiration, too, from the discovery that he is not singular in evincing interest in the teachings of the Catholic Church. He senses that if he wishes to drop out of the scene he can do so without embarrassment. And the teacher himself, when addressing a group, is likely to prepare more thoroughly and consequently to provide more interesting and profitable instruction.

A study of records from the Inquiry Forum of the Church of the Gesu, in Milwaukee, shows that during a given period of time in which 48 adult inquirers were received into the Church, four others completed the course but for various reasons were not received at its completion, while 50 who attended more than one meeting dropped out before the end of the series. Of the 50 who dropped out it is estimated that close to one-third were preparing for a mixed marriage at an early date; and it is hoped, and rather expected, that a goodly proportion of these will resume the instructions later on.

How do you get an audience? This question has been admirably answered by Father John T. McGinn, C.S.P., in his very practical article entitled "A Parochial Plan for Converts," published in the March, 1947, number of *Techniques For Convert-Makers,* a copy of which may be procured from the Paulist Press, 401 West 59th St., New York 19. Certainly any pastor can use the ordinary means of circulating a printed invitation and making announcements from the pulpit.

Instead of attempting to indicate how a class should be started and operated, the writer will simply tell of the method used in the only type of convert class of which he has had personal experience. This is the Inquiry Forum of the Church of the Gesu, referred to above. The June, 1947, issue of *Techniques* carried a reprint of the *Syllabus for Doctrinal Instructions* which we use. While the reverend pastor of this large parish is able to assign three assistants to give the instructions, each taking two evenings successively, there seems to be no reason why the average parish priest who is alone or has one assistant could not follow the general lines of the system, accommodating details to the exigencies of his particular set-up.

Study Materials

Our "four minimum essen-

tials," which all attendants including Catholics are urged to use, and which candidates for admission to the Church are expected to master, are these: (1) *A Catechism for Inquirers,* by Father Malloy (Paulist Press); (2) *Father Smith Instructs Jackson,* by Archbishop Noll and Father Fallon (Sunday Visitor Press); (3) *The Greatest Prayer, the Mass* (Bruce Publishing Company); (4) *six printed tests* based on "Father Smith Instructs Jackson" (Home Study Service, 4422 Lindell Blvd., St. Louis). The instructions follow the order of the "Catechism." The *Syllabus* assigns the pages to be studied in the "Catechism" for each lesson, as well as the chapters to be read in "Father Smith," and a prayer to be memorized. The tests are done at home and handed in at lesson 9, 11, 16, 20, 22, and 23.

The above "essentials," representing only a moderate investment for the inquirer, are on sale before and after each meeting, in charge of ladies from one of the sodalities. While reading of the Bible is encouraged, and assignment of chapters from the *New Testament* appears in the Syllabus, we do not insist on the necessity of doing this reading. A supply of New Testaments is kept on hand for those who wish to purchase, as well as copies of Father Conway's *Question Box.* At each meeting helpful pamphlets on the topic of the evening are also available. Persons who propose to do the study of the textbooks are provided with a copy of the Syllabus.

The Meetings

A mimeographed registration card is handed to each person who attends for the first time. On blue paper for those who have been baptized Catholic, and white for the others, these cards carry the numerals from 1 to 25, for the purpose of keeping the attendance record. After registration the auditor simply writes his name on an Attendance Card when he attends subsequent meetings. The numeral 25 represents the Tour of the Church, which is required of candidates and is offered once a month for groups.

At the first meeting the following points are developed: (1) the *purpose* of the Inquiry Forum; (2) reasons why the course should be both *interesting* and profitable; (3) what *faith* is, and how it is acquired; (4) the necessity of *prayer;* (5) an introduction to the basic *textbooks;* (6) advantages of becoming familiar with the *Bible;* (7) how the *Syllabus* is to be used; (8) the manner of treating audience-questions; (9) the *registration cards* — their purpose, and how to fill them out.

The talks are intended to be informational and are not con-

troversial. Nobody's religion is to be attacked. The Catholic position and doctrine, correctly and clearly stated, speak for themselves. Care is taken at all times to avoid wounding the feelings of non-Catholics or causing embarrassment to their Catholic companions.

It is of the utmost importance that the opening talk be so interesting and promising that the maximum number of those in attendance will be eager to return and inclined to invite others. This is the time too to make clear what is to be the mode of procedure, and to stress certain facts and principles. And since it is found to be practically necessary to allow new inquirers to join the class at any time, a short session is offered at nine o'clock, following the regular hour's meeting, whenever newcomers appear. At this time the speaker synopsizes the "nine points" which he stressed at the opening meeting.

In a large class there are likely to be some absentees each time. For the benefit of these a "make-up" lesson is offered as part of the routine, nine days after the regular class lesson on each subject.

Dealing With Individual Candidates

Since with the completion of Lessons 9 ("The Church of Christ") and 10 ("The Divine and Human Elements in the Church") our credentials have been shown and the preamble to the presentation of Catholic doctrines completed, it is openly suggested at this point that those who are thinking seriously of joining the Church indicate that fact by writing the word "Candidate" on the attendance card. It is made clear that in so doing they do not commit themselves with any finality. They are encouraged to express their choice of one of the Fathers to act as personal guide and counsellor during the remainder of the course. This Father is made responsible for the ultimate acceptance or rejection of the candidate. He arranges for personal conferences in sufficient number to meet the needs of each individual, and checks on such matters as matrimonial status, study and mastery of the texts, proficiency as indicated by the results of the tests, attendance at Mass, progress in understanding the Holy Sacrifice, and knowledge of the common prayers.

Reception of Converts

The Fall Series of twelve weeks is scheduled to begin at such time that the group reception may be held on the Third Sunday of Advent, with First Communion on the following Sunday, when there is a Communion breakfast. The Winter Series begins on the first Friday of January (the Fall Series having been started on a Monday); the Spring Series on the

first Monday after the group reception of the Winter Series candidates, and the Summer Series similarly on the Friday following the reception of the candidates from the Spring Series.

One of the Fathers keeps in contact with the "graduates" at least until such time as they have received the sacrament of Confirmation.

In the limited space available this article attempts only a sketch of the Inquiry Forum methods which have been in use for more than eight years in one church. More extended and detailed development of the topics touched on here, and of other kindred matters, may be found in *The Beginning of an Inquiry Class* and *The Inquiry Forum and Convert Guild,* published in *Techniques For Convert-Makers* in October, 1947 and February, 1952 respectively. Write to The Paulist Press at the address given above. The price of each of these three brochures is ten cents.

Since we have been told from time to time that the publication of talks which have actually been given in such a series of instructions as we speak of in the present article, would be welcome, the author is at the present time in the throes of preparing for the press the 24 lectures which he has given again and again since the fall of 1945. He has the hope laid up in his heart that the proposed book will see the light one of these days.

'American' Totalitarianism

In one textbook, *The Government of Modern States,* a well-known professor, W. F. Willoughby, states (p. 13) that "What we now speak of as individual liberties are merely the liberties which the state, as a matter of policy or expediency, determines shall be left to individual determination . . . At any moment the state, acting through the machinery it has provided for itself, can enter this field and cancel the powers that it has granted or permitted."—Quoted by Fr. Keller, M.M. in *You Can Change the World.*

Happy Marriage

About two million children under 16 in this country live in homes broken by divorce. Although there are no accurate statistics on marital misery, reports of psychiatrists, ministers, and doctors indicate that the truly happy marriage is more likely to be the exception than the rule.—Guidance Newsletter of Science Research Associates of Chicago.

Mobilizing The Laity To Assist The Clergy

Lon Francis

Why not use the Holy Name Society?

It is customary for the Holy Father to deliver an exhortation in person to all the pastors of his own diocese—the city of Rome and its environs. This year he had to dictate his talk from his sickbed and have it read by another to the pastors. He did not know but what it might be his last opportunity to contact them.

NOT long ago a Bishop asked a pastor of a moderate size parish—260 families — whether he would care to be advanced to a larger parish. His unexpected answer was "No, Your Excellency, I do not care to take on the responsibility for the care of more souls than I can possibly keep in touch with. Where I am I feel that I do know all my people, and we are getting along very well together. The St. Vincent de Paul Society takes lots of work off my hands, visiting the sick in their homes, calling on couples who are not married validly, keeping me posted whether there be any of my children attending public schools, calling on new families who move into the parish, etc."

In this address which reached the United States about March first, the Pope frankly told the clergy—something which seems to be self-evident — that no pastor of a large parish can possibly be in touch with all his people owing to the vast amount of time he must spend in his own office.

He told the clergy: "We Ourselves are in constant anxiety over this, and can well imagine your own interior anguish over your inability to reach all in your apostolate . . . Yet, even in these circumstances, you do not cease being pastor of all the souls who live in your parish. You cannot lie down at night in peace unless you can say, with humility and sincerity of heart, 'Lord, today I have done everything that depended upon me for the salvation of souls.' "

The Pope continued: "Yet we know, dear sons, that you can reach every soul, even the most distant, the most remote and the most obstinate by your prayers and sacrifices for them, by mobilizing the children and the suffering in your parish to pray and remember them that they may cause a shower of graces to fall upon the souls entrusted to your care. You can remember them every morning in the Holy Sacrifice of the Mass."

But the Pope said that was not sufficient. Hence "There naturally follows the necessity of obtaining help, of finding collaborators capable of multiplying your strength and capacity, ready to supply for you where you do not succeed in penetrating. Hence the great importance of the Apostolate of the Laity."

He referred to the "increasing number of the laity who have a call to sanctity and to the Apostolate, so that it is not difficult at present to find generous souls enrolled in Catholic organizations, and even those who are not so organized."

The next step is "to find these souls in order to use them after they have been solidly trained. Find out how many there are, where they are, what they are capable of doing, where they may be effectively employed."

"Once auxiliaries have been found and known, they must be trained, and here it is necessary to observe that the time spent in preparing collaborators is not time lost."

The Holy Father reminds these clergy that both the intellectual and spiritual formation of these co-called workers are important. He intimates that this will not be difficult because interested volunteers, with the right intentions, will learn easily, and the more spiritual-minded they become the more eager they will be to help.

After such preparation the Pope observed: "Then you must actually use them. Some will point out to you particular material and spiritual needs; others will open for you the doors of a soul closed to any priestly contact." He tells that such lay apostles should not only teach Catechism to the children, but carry their apostolate to the factories, schools, large apartment houses.

What applies to pastors of large parishes in the city of Rome applies equally well to the pastors of large parishes in the United States, and even more so, because over here people are wont to move from one part of the city to the other more frequently, from one parish to another, where they are slow to identify themselves to their new pastor.

In some of our large cities the St. Vincent de Paul Society has taken over the apostolate of the poor, the sick, and, during these times of prosperity, even more the people who need spiritual attention within their respective parishes. The Legion of Mary is doing the same thing.

The Holy Name Society

But why not mobilize, in a spiritual crusade, the entire membership of every parish unit of the Holy Name Society? In the aggregate these men count about 5,000,000 in the nation. They represent more men than the entire membership of

most Protestant denominations. If *they* had such an organization, they would certainly make the very best use of it. Over here the members of that wonderful sodality feel that they are fulfilling their entire obligation by coming out for a monthly Communion, and by cultivating the habit of clean and inoffensive speech.

In some dioceses the Holy Name Society in every parish, *through its officers,* comprises the Diocesan Council of Catholic Men. The local parish is affiliated with the deanery organization, and the several deaneries in the diocese, through their officers, form the diocesan organization. It is not too unwieldly, because only the officers are affiliated. However these officers are expected to give a job to every individual member in the parish. Usually this is done by dividing every parish into a large number of districts, over which a member will be a sort of captain or warden. In the aggregate these wardens are able to keep the parish census up to date. They can notify the pastor whenever a Catholic family moves out of their small area, and when another Catholic family moves in; it is easy for them to visit the sick within their little district, to call on new families, whose members usually welcome it, particularly if they have moved from another city and have few acquaintances in their new home. They can, without much work, ferret out every Catholic wage-earner and, in the name of the pastor, deliver to him a carton of collection envelopes. They can discover children who are not in the parish school, and if there be no room for them there to arrange for their instruction.

Catholic Information

From the interparish membership in each deanery or in each city, a Catholic Information Committee can be formed which will deal with the local press and radio station, to see that Catholics have the proper and correct publicity. This Committee can open an Information Center, a "circulating library," and through parish members distribute Catholic pamphlets, leaflets and tracts, as Protestants do so profusely.

There is much latent talent in the average parish, which should be harnassed for the promotion of God's interests, and for the benefit of the local church. College graduates, and professional men are not likely to volunteer, but if they have even a spark of spiritual life, they can be persuaded to do something.

But the Holy Father—and, I believe, every priest's conscience—would dictate that the use of the laity is not only advisable, but that it is a "must" in case the clergy cannot, or do

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not keep contact with every individual Catholic within their respective jurisdictions.

To no condition does the axiom "Qui facit per alium facit per se" apply more forcibly than to the condition presently under consideration. The Apostles used lay helpers, praised them in their epistles, and assured them that their names were written in Heaven.

Do you suppose that all of Ireland could have been converted by St. Patrick alone? That all of Germany could have been converted by Boniface? That the Slav people could all have been converted by SS. Cyril and Methodius without the help of innumerable lay workers? These Bishops sent by Rome certainly did not bring with them a sufficient number of priests to accomplish the achievements wrought through them.

Finances take up much of the time and provide most of the worries of the pastor with the result that many people stray from the pastor's fold without his knowledge. The late Cardinal Hayes told the writer that when he was appointed pastor of St. Stephen's, New York, at the time his predecessor was appointed Bishop of Albany, he asked Monsignor Cusack how many souls belonged to his parish at St. Stephen's. He told him about 4,000. As soon as Monsignor Hayes took charge he had a count of those attending Mass, and doubted whether there were as many as 3,000 in the parish. Thereupon he had a complete census taken within the parish limits with the result that 8,000 reported that they were Catholics.

This would be more or less true in every large parish in our big cities. Where a count of the people attending Mass on any given Sunday has been made, unless it were some downtown church patronized by transients and hotel people, the discovery was rather disappointing. Would these things happen if contacts were kept through a lay apostolate with all the people, through many small district over-seers? The district captains could easily tell the priest whether all who claim to be Catholics within their small area were attending Mass.

You know the mind of the Pope and, therefore, the mind of Christ in relation to the care of souls, of "ALL" souls; of the shepherd's responsibility to the good sheep; the bad sheep, the stray sheep, and even to people who are "not of this fold." Since the mind of Christ and the Church impresses itself upon us as so reasonable, isn't it the duty of every one of us to so divide our parish that dependable, prudent and zealous lay workers may, as our agents, keep in contact with every soul committed to our care?

A Trip to the Holy Land

Lawrence Gatti

Better than shelves of commentaries

EVERY priest should try to visit the Holy Land. This seems to be the conviction of each priest fortunate enough to visit the land which is itself a living and perhaps the best commentary on the Old and New Testament. A priest from the New York Archdiocese was of the same opinion; and several Jesuits of the Boston province now stationed at Bagdad, but who were vacationing in the Holy Land, felt that more of the clergy should receive their theological and Scriptural training in that country.

A trip to Jerusalem and the other scenes related in the Scriptures will always be rewarding. For the priest who will make the trip, there are experiences waiting that he will treasure for a lifetime. Among them, to mention a few, there is the high privilege of offering the Holy Sacrifice at the world's most sacred shrines, an on-the-scene study of the customs and contour of the country for which no commentary can substitute, and many other secondary highlights to be seen to and from the Holy Land.

Mass At Holy Places

The emotions that well up in a priest as he brings Christ again into the cave at Bethlehem are too sacred to describe. Only the priest who has been there knows what it is to make present on the altar at Gethsemane the Precious Blood that long ago trickled down in sweaty drops upon that very spot. In the Chapel of the Flagellation and on Calvary, the priest can bring again the Precious Blood to those sacred spots where long ago It ran so freely. A priest's Easters will always be different after he has brought his glorious Eucharistic Saviour once again to the tomb of His great victory! Holy Masses offered at such sacred shrines are experiences each priest will cherish for a lifetime. The writer has been privileged to offer Mass in the little Apparition Chapel at Fatima, on the grotto altar at Lourdes, and in the sanctuary of the Miraculous Medal apparitions in Paris' Rue de Bac. All these put together do not compare with the privilege of saying Mass at Jerusalem's sacred shrines.

A Living Scripture Commentary

Visiting the Holy Land is more than visiting Bethlehem, Jerusalem, and Calvary. It is having the entire Old and New Testament come alive before your very eyes. As you stand at night on your hotel roof, you

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gaze at the same heavens into which the Magi looked for the star leading to the Light of the World. Camel caravans, too, remind you of the Three Kings. The Good Shepherd flashes to mind many times as you take in the pastoral scenes along the Palestinian wayside. The jet black goats remind you of the separation of the sheep from the goats. Grain is threshed in the same way it was in the time of Our Lord, and women come for water from Jacob's well as they have for more than thirty-five centuries. All these things unfold before you with a simplicity and vividness that years of reading and meditation could not possibly convey.

Still more is it true of the Via Dolorosa—that sorrowful way not quite a half-mile long. It is easy when you are on the spot to understand how possible it was for Our Lord to slip and fall the first time as He was coming down a rather steep incline from the Pretorium and about to make a turn in the maze of Jerusalem's streets. It is easy (when you are there) to see how He met His Mother after He had made the turn in the street. All the books in the world cannot substitute for this first-hand experience.

Highlights En Route

Our itinerary took us to London, Paris, Rome, Naples, Cairo, Amman, Damascus, and Beirut, so we were able to see such sights as the changing of the guard at Buckingham Palace, the Eiffel tower soaring over the third largest (and the most beautiful) city in the world, the famed dome of St. Peter's looming over the rich treasures of the Eternal City, the pyramids of Egypt, the Suez Canal and Mt. Sinai, the bazaars in the world's oldest continuous city of Damascus, the titanic ruins of Baalbek, the cedars of Lebanon, and a host of other sights.

Many people spend their vacation for the sole purpose of seeing these highlights. For the Jerusalem-bound priest, these become secondary. Visiting different countries and meeting various peoples can help broaden the culture of the priest, but for one on a Holy Land pilgrimage, Mass at the holy places will ever remain his paramount joy and the reason par excellence for making such a trip.

Christmas and Easter are the best times to visit Jerusalem and Bethlehem. It is cooler in winter, and spring brings the Holy Land out in all its loveliness when mountain and vale alike are arrayed in flowers. Summer — the season most American priests must set the time of vacation—is comfortably cool in the Near East. The noonday heat is tolerable because of the dry climate and the evenings are always cool. The region around Jericho and the Dead Sea is supposed to be the

deepest and one of the hottest places on earth. A morning visit is usually arranged for travelers in order to avoid the extreme heat. On the hottest day of our journey we did not feel the discomfort that is experienced in summer in many parts of the United States. So the priest can well afford to spend his summer in the Holy Land.

How To Travel

Since Holy Mass will play the major part of the priest's vacation in the Holy Land, he should travel under the auspices of a Catholic company. It will arrange for dependable Catholic guides to take you through the complicated streets of the Holy City to each morning's Mass.

It might be well, too, to contact the Franciscan Monastery in Washington to arrange beforehand about Masses in the Holy Land. The Franciscans will assist in every way they can. Nothing too good can be said for their hospitality. Every Holy Land pilgrim will always be in debt to them.

All of us have read how the exiles of the Babylonian captivity sighed for Jerusalem and their homeland. Once you have been to the Holy Land, the same nostalgia takes hold on you. After so many blessings, one would think the sentiments of the Nunc Dimittis would rise in the breast of the priest. However, it is not so. Once visited, Jerusalem continues to call to her children and, like the captives of Babylon, they are always blessed upon their return.

A Saint Writes

At the conclusion of his retreat for ordination on June 5, 1841, John Bosco (whom Pius XI was to call "A giant of sanctity" when he canonized him on Easter Sunday, April 1, 1934) wrote in his personal notebook the following:

"Conclusion of the Spiritual Exercises made in preparation for the celebration of my first Holy Mass: A priest does not go to heaven alone, nor does he go to hell alone. If he does good, he will go to heaven with the souls saved by him with his good example. If he does evil, if he gives scandal, he will go to perdition with the souls damned by his scandal."

Later in his priestly life, St. John Bosco wrote: "It is a pious belief that Our Lord will infallibly grant that grace which the new priest asks of Him at his first Mass. I ardently asked for the gift of efficacy of the word, to be able to do some good to souls. It seems to me that the Lord listened to my humble prayer."—**Biographical Memoirs of St. John Bosco.**

The Priest's Rosary

David Warham — *A handshake with Mary*

OF all our spiritual exercises, one of the simplest and yet most consoling is the recitation of the Rosary. Perhaps the consolation comes from the concreteness of the beads themselves. Critics may talk of superstition and make invidious comparisons with prayer-wheels, but every Catholic knows the good feeling that comes when his fingers contact the beads in his pocket, the feeling almost of a handshake with Mary, the feeling of a child reaching out and touching the hem of his Mother's garment.

The Rosary is one of the most richly indulgenced prayers we have and the place to say it with most profit is, of course, in church in the presence of the Blessed Sacrament. But it can be said at almost any time and under a great variety of circumstances. It was another priest who introduced me to the idea of saying it while driving in one's car. A priest alone drives a good deal of the time and, apart from listening to the radio or regaling himself with witty song and clever story, that time will be fully wasted, unless he prays.

And the Rosary is the prayer that fits best into the circumstances. The beads hold one's attention without taking one's eyes from the road. The mysteries can be contemplated without dangerously diverting him from his task; or, even better, the beautiful words of the prayers themselves can be said aloud without ostentation in the stillness of his car and with more meaning and deliberation than is possible even very often in church.

The Creed, the Our Father, the Hail Mary, the Glory be to the Father, the Hail, Holy Queen—these are prayers that need to be said aloud and slowly to be appreciated. And we almost never say them that way except under the circumstances described. Even in a family or parish recitation we are apt to say them too rapidly and therefore too perfunctorily. When we have many miles and much time to be covered, however, there is no reason for not crying them out with the fervor and care and meaningfulness with which the psalmist must have sung his songs to dark reavens while he kept his sheep.

The Rosary can be said silently and surreptitiously in all sorts of other places—on trains, and street cars, in waiting rooms, even in the barber shop. The beads in one's pocket run through the fingers and the prayers rise without sound.

Once when I had preached on this subject, my pastor, a good and wise priest, told me that

while what I said was true, it was wrong to give the impression that this is the way the Rosary ought to be said. Well, I don't mean to give that impression now. I say again that the best way to recite it is in the presence of the Blessed Sacrament or at least on one's knees. But it can be said at almost any time in almost any circumstances.

Yet if my priest-friend had not suggested our saying it together once on a trip in his car, I would have wasted many subsequent opportunities for meditation and grace. And the point is that it is far better to say it under less than ideal circumstances than not at all. Also, it is far better to say the full fifteen mysteries (or more) than only five. And that will often and easily happen if we take advantage of the odd opportunities offered us.

"Pray Always"

Father Eugene Boylan, the Irish Trappist, tells a pointed little story in his book, "This Tremendous Lover," about the two Irishmen who were discussing the propriety of reciting the Rosary while smoking on the way home from work. They both took the problem to their respective confessors. One confessor gave a flatly negative decision. The other, wiser man replied that, while there might be something w r o n g with smoking while praying, there could hardly be anything wrong with praying while smoking. In fact, prayer is incompatible with nothing else in life (since all of life should be a prayer) except sinning. And even there the incompatibility is not complete; the prayer might bring a halt to the sinning.

The practice of reciting the Rosary while traveling has another advantage. Many a time a priest is driving to a sick-bed or the home of a recalcitrant child or a quarreling couple, with grave misgivings as to his capacity to handle the situation he will find. There could hardly be a better use made of his time *en route* than to say his beads for the soul or souls he is about to work on. It might well make the difference between the failure and success of his mission. Even one Our Father recited well will make the priest aware of the power that travels with him and remove the vain fear of failure. It will remind him that it is not his success that matters but only the accomplishment of the divine will.

In the Angelic Salutation the beautiful appeal, "Holy Mary, Mother of God, pray for us," will bring to mind the powerful ally he has, the one who persuaded her Son to change water into wine, the one who so many times has saved a soul "at the hour of our death." In such company, the priest will arrive in a cheerful, because confident,

frame of mind. He will go forth on each call conscious of his power to perform miracles, if necessary, for souls, as the apostles went forth to conquer the world for Christ, conscious of their vast personal limitations but conscious also of their even larger priestly powers and holy sponsorship.

Beside the Coffin

The Rosary also, if said habitually with love, will be the tender and consoling thing it should be at the side of the bier when the priest brings the sympathy of Christ to wakes. The soul's purgatory will be shortened not only by the sincerity of the priest's prayer but also by the fervor which will, by his example, be injected into the mourners' hearts. And a mourner, however lonesome, who can pray with real fervor is a mourner almost cheerful because full of hope.

A Catholic wake is traditionally often a more festive occasion than a marriege feast, which is fitting enough if the basis of that festivity is the faith in eternity a Catholic should have. But often, unfortunately, its festive character finds roots in a certain callousness, a certain indifference to the terrible fact of death—because it is not our death or the death of anyone close to us. The words of the Rosary prayers, recited with contagious significance by a priest who knows and loves the prayers, can bring the note of genuinely happy piety back into unenthusiastic voices and frigid hearts and the efficacy of grace back into prayers expressed by those voices and from those hearts.

A wake characterized by such prayer and impregnated with such spirit will then be a fitting and fruitful gathering of Christians around the dead. There will be no despair here, no cold stoicism, but the confidence of Mary and Martha whose brother is indeed dead but whose beloved Master is present. For Lazarus will rise again at God's word and in His own good time. Death is never a cheerful occasion, because of the always painful separation of soul from body, but it should, among Christians, be a hopeful occasion, for there will certainly be a reuniting of that soul and body, and a permanent reuniting in God's holy Presence, with the help of good people's prayers, especially the Rosary.

The full Rosary can, then, easily be said every day and with its recitation will come a daily reminder of the basic mysteries of our Religion, the most important events in the lives of Christ and Mary. These events constantly before our eyes will serve as raw material for meditation and visits to the Blessed Sacrament and the making of the Stations of the Cross. One of the reasons peo-

ple are poor conversationalists is that they have no ideas, nothing to talk about. This applies to conversation with God as well as with other humans. One material we can always use in our discussions with Him will be the events of our own lives; another will be the events in His and His Mother's lives. We know our own lives well enough. The better we know, the more we have thought of, His and His Mother's, the more we will have to say; and it is hardly necessary to add that in either case we will be listened to with interest and love, and assisted with grace.

Another Way of Saying The Rosary

Another easy way to say the Rosary is to picture directly the Blessed Mother, whether as the Queen of Heaven enthroned above or the Mother of God holding her Child in her warm arms in Bethlehem or the Consoler at death kneeling beside the stricken Joseph, or the Health of the Sick or the Help of Christians or the Queen of Peace or the Queen of the Clergy. However we envision her (and she has so many lovely, moving titles), our hearts will then speak directly to her and the Mysteries will not be important, nor will even the words of the Rosary prayers themselves.

It is not important in such contacts to have clear vision or precise speech. It is only important to love, to reach out with heart to another heart which we know is sympathetic and loves in return. Then, no matter what we think or say, or whether we think or speak at all, our hearts truly cry out a litany, the monotonously beautiful litany of "I love you, I love you, I love you." There is a blurred beauty in that impassioned cry or in the terrible, touching plea of "Pray for me, pray for me, pray for me, now and at the hour of my death."

There is the incomparable communication of answered love and fulfilled need, of quieted fears, of satisfied strivings, of an embrace across eternity, of stilled terrors in the dark, of a calm strong hand that soothes bewilderment into peace. There is the strength of the woman who has suffered on Calvary, the tenderness of the woman who has loved at Bethlehem, the quiet encouragement of the woman who has understood without being asked at Cana, the answering beat of a woman's heart and answering look of a woman's eyes that have wept and smiled and hoped and feared and prayed and trusted, but most of all have understood.

And of all the needs in all the needy world, which will be better understood and answered and fulfilled than the needs of her Son's priests who, to the eternal delight of that Son,

have loved and, through the Rosary, expressed their love of Mary, the Mother of us all?

Hilaire Belloc, the grand poet of the grand faith, expressed for us all the picture of the soul crying out to Mary, Our Mother. The picture is of all men, but it describes so well the desperate but not despairing seaman in the boat of Peter, bailing furiously and praying with greater fury, above the sound of the wind and sea.

Mother of God and Mother
of Me,

Save me alive from the
howl of the Sea.

And save us alive she will, if we cling to the beads she gave to Dominic and to us.

Einstein and Justice

Albert Einstein has in the past exhibited a highly selective sense of injustice. His denunciations of Nazism, from the secure and profitable haven that we granted him among us, were many and eloquent.

He has been too busy with differential equations, world government, and front organizations to issue any matching statements on Soviet slave camps, Moscow purge trials, or Korean germ warfare charges. His heart bled for the Rosenbergs, but not for the future victims of their treachery. Now Einstein is blossoming into a new role as expert on United States constitutional principles. Early in 1953 he publicly advised all 'intellectuals' to refuse to testify before congressional committees, and to base their refusal on the First, not the Fifth, Amendment . . .

It would be in order to remind Dr. Einstein that his advice is base collusion in the commission of a crime against the government to which he owes his safety, his freedom, his good fortune, and his life.—Editorial, **The Freeman.**

Encouragement

Correction does much but encouragement does more. Encouragement after censure is as the sun after a shower.—**Goethe.**

Progressive Education

Then, there is the story of the modern mother who is supposed to have advised her much-spoiled son thus: "Now, Junior, be a good boy and say 'Ah-h-h,' so the doctor can get his finger out of your mouth."

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

CAN a bishop force a priest to an institution for shelter and meals, because no pastor is willing to accept him as a curate?

If the priest is blameless, he can refuse to go to an institution, and could apply to another bishop for an appointment; if he has revealed some faults, he should be glad to obey such an order.

It must be remembered that fundamentally a priest should be supported until he is formally deposed or deprived of the right to wear the ecclesiastical garb. Cf. the article of Fr. Meier in *The Jurist,* 1941, pp. 199-209. Fr. Meier states in part: " . . . every secular priest ordained, whether for the service of a diocese or for the mission, must be given a benefice, office or subsidy sufficient for a decent living. Further, this title is not lost by deprivation of that benefice or office except in cases of deposition and of privation of the right ever to wear the ecclesiastical garb (2299.3) . . .This right perdures as long as it is not forfeited through the incurred punishments of deposition or of the perpetual privation of the right to wear the ecclesiastical garb. In the former of these two cases the appeal for support can be based only on the claims of Christian charity; in the latter even such an appeal is no longer acknowledged . . . Cappello notes that the Canonists with few exceptions taught that the cleric who was removed should be provided for in the best manner possible as long as he was not incorrigible and contumacious."

Thus if a priest is willing to do whatever the bishop requires, the bishop in turn has the obligation of making suitable arrangements for the priest's support and care.

In our diocese we have the law that a priest is suspended if he gives, or permits another to give, a ticket to a penitent as proof that the person went to confession, or if he charges for this ticket. Do you think the bishop has exceeded his powers by such a local law?

No. Particularly in this country, such a practice of giving cards (and collecting them during the Easter season) must be considered an abuse and a cause of scandal. It is true that some groups from Europe are accustomed to it, but your bishop is indeed justified in forbidding it in his diocese. In all "reforms," some persons will object, but even by the principle of "the double effect" the

bishop is justified in issuing such a decree for the purpose of good order in his diocese.

It is true that Noldin (*De Sacramentis,* 1940, n. 418) merely advises the proper way of giving out these "confession cards" and does not appear to object to them, but in this country a bishop may decide in good conscience that such a practice (and especially when a fee is charged) is "offensive" to our American customs and must be stopped.

Does a person incur the excommunication if he or she knows that it is gravely sinful to attempt marriage before a minister (or also to procure an abortion) but does not know specifically that an excommunication is the penalty? Is the absolution valid if the confessor makes a mistake as to whether the censure was incurred or not?

Much has been written about ignorance of penalties, whether a person must know the specific penalty and not just have a generic idea of an extra gravity of the sin, but your first question is not easily answered.

Canon 2229.3,1 states: "Ignorantia legis aut etiam solius poenae, si fuerit crassa vel supina, a nulla poena latae sententiae eximit; si non fuerit crassa vel supina, excusat a medicinalibus, non autem a vindicativis latae sententiae poenis."

Thus ignorance of only the penalty excuses from censures as long as the ignorance is not "crass or supine"—but how are these adjectives to be interpreted? It seems best to say these words equal "ignorance that can very easily be dispelled—it would be a simple matter to ask someone for the answer."

Writers do disagree as to the meaning of "crass or supine ignorance." Woywod states: "It is a matter of debate among canonists whether gravely sinful ignorance is to be called *crass* (or supine), but the Code seems to imply that such ignorance is not crass or supine, for it states that ignorance which is not crass or supine excuses from medicinal penalties (i.e. censures), but not from vindicative penalties *latae sententiae.* Now, no penalty at all is incurred unless there is grievous guilt in the transgression of a law; if, then, the law of the Code grants mercy to ignorance, it must mean ignorance which is even gravely sinful, provided it is not grossly culpable so as to deserve the name of crass or supine ignorance."—*A Practical Commentary* (Wagner, 1946), p. 421.

This mild view of Woywod may be followed in practice in that the law does seem to grant "mercy to ignorance." Lest it seem too mild, we should note the last part of that same Canon 2229 which declares that even if

the person escapes the censure by ignorance, the person may still be punished by some other suitable penalty or penance. Thus, in the confessional, you might on one hand take the lenient view of Canon 2229.3,1 as to their excusing ignorance of the specific censure itself, while on the other hand you might rely on Canon 2229.4 to impose a heavy penance.

Further, we should, when the opportunity arises, instruct our people in these "usual" censures and thus the problem of "ignorance of the penalty alone" disappears.

As to the priest who might err as to whether any censure has been incurred, or whether he has the faculty to absolve, Canon 2247.3 states: "Si confessarius, ignorans reservationem, poenitentem a censura ac peccato absolvat, absolutio censurae valet, dummodo ne sit censura ab homine aut censura specialissimo modo Sedi Apostolicae reservata."

Thus, outside these two exceptional cases, a confessor need not be disturbed if, after the penitent has gone, he realizes that strictly speaking he made a mistake in good faith, through a lack of advertence or by forgetfulness or by ignorance of this difficult part of the Code. It is only the priest who consciously presumes to absolve without faculties that is ipso facto suspended—Canon 2366.

Cf. also the dissertation of Fr. Swoboda, *Ignorance in Relation to the Imputability of Delicts* (Washington, 1941), pp. 214-229. Fr. Swoboda states in part, in upholding the mild view: " . . . It is submitted that anyone who does not know precisely that an excommunication is attached to the crime he is committing is substantially ignorant of the penalty. If ignorance concerning the proper identification of an ecclesiastical penalty as an excommunication does not excuse anyone from incurring the penalty of excommunication, then it follows that a person could become excommunicated, be condemned and expelled from the spiritual communion of the Church without his knowledge of that fact. A State may inflict its death penalty upon a criminal who, when he committed the crime, did not know that it was punishable with death. Yet no well ordered State inflicts the death penalty except by proper and solemn process of law. Neither does the Church, in her system of *latae sententiae* penalties, inflict her spiritual death penalty except upon the contumacious subject, who with full knowledge of the threatened excommunication nevertheless despises the warning and violates the law. It seems incongruous that the Church would deprive an unsuspecting, though most gravely culpable, delinquent of all

those spiritual benefits over which she has administrative control, especially at a time when the sinner needs these aids in a special way."—p. 224.

Let us suppose I have a nullity case before the tribunal of my diocese. I am positive that the marriage is null and hence that my client is free to marry. The client suddenly becomes in grave danger of death. May I anticipate the decision of the tribunal about the invalidity of her former marriage and validate her second civil union? Is there any allowance for such a contingency in the Code?

No. The answer to a question about fixing up a deathbed case before the Chancery finishes the case must be in the negative. You should of course give her all the usual last Rites—but no marriage. One reason for this answer may be that marriage is such a secondary external thing independent of the state of soul that we should concentrate on the state of soul first—but the external rite of marriage is forbidden until the Chancery gives the decision (Canon 1069.2).

Canon 1019.2 does permit the omission of some pre-nuptial investigations (it allows the affidavits of the parties in place of the usual proof of baptism and free state) when there is a danger of death present, but it does not allow any omission of a full investigation of a prior marriage.

We might add here a comment about "rush" cases outside the danger of death. Proof of baptism and proof of free state are required even if the people refuse to wait. The Holy See has settled our consciences on this point. The Holy See has declared that not even the threat of a civil marriage by the parties is any reason to omit the investigation about free state. Cf. the Instruction of the Sacred Congregation of the Sacraments, July 4, 1921, which stated, in part, "Ordinaries must be diligent in reminding pastors that they may not assist at marriages even under the pretext and for the purpose of keeping the faithful from unlawful concubinage, or of averting the scandal of so-called civil marriage, except upon satisfactory proof of the freedom of the parties to marry . . . and should . . . not fail to require . . . the certificates of their baptisms."—Bouscaren, *Digest,* I, 497-498; Beste, *Introductio in Codicem,* 1944, p. 544; Donovan, *The Pastor's Obligation in Pre-Nuptial Investigation,* (Washington, 1938), pp. 106-125, 297; cf. also Vol. II of Bouscaren's *Digest* (1943), p. 260.

The love of Jesus makes what seems impossible sweet and easy.—*Doyle S.J.*

Sermon Suggestions

Easter Sunday

April 18, 1954

The Risen Christ

ONE of the conditions of being redeemed is to know we need redemption and to seek it.

We must look for the Risen Christ by faith. Our Lord might have come forth from the tomb this morning and overwhelmed the whole world. His rising might have been proclaimed by trumpets from heaven. Men could have been laid prostrate and nearly insensible from the excitement. That is not the story you have just heard. A few women coming over the hills in the dawn of the morning! And what a morning it was! But their hearts were heavy. Why did they not try to remember what Our Lord had foretold, and leave their spices at home? They should have come with eager hearts, believing that He had risen. But they forgot. Perhaps they never heard. And they were holy women, too: very dear to Him.

But the whole purpose of Our Lord's coming would have been defeated if men had been *forced* to believe Him. A flower cannot help growing, or a stone rolling, but a man is free. His faith is a free act of worship; if there were no faith, there would be no real worship of God; if there were no faith there would be no real redemption. That is why Our Lord rose quietly. Mary Magdalen came upon Him quite unexpectedly. He appeared to the Apostles in such a way that they had no right to doubt; but at the same time they could make an act of faith. Sometimes they did not recognize Him at first, as on the seashore. But "Blessed are they who have not seen and have believed!" The only way we can begin to cooperate with the redemption is by faith.

Therefore, this morning, "My Lord and my God!" Say it with Thomas. Greet Him with a fervent act of faith. I know that my Redeemer lives and will have mercy on me!

The First Sunday After Easter

April 25, 1954

The Fourth Commandment (Continued)

AS the fourth commandment obliges children to honor their parents, it implicitly imposes reciprocal duties on the parents. They must show parental regard for their offspring, loving them all

impartially and with due moderation. They should beware of excessive indulgence, giving in to their every whim and failing to correct their faults. Parents are obliged to provide their children with suitable food, clothing, and other necessities. They must carefully watch over their children's lives and health and safeguard them against what would be injurious.

Parents are obliged to bring up their children in the knowledge and practice of religion and to instill in them the best principles for the regulation of their lives so that, instructed and trained in religion, they may serve God in holiness and constancy. Parents must safeguard their children from evil influences such as bad companions, harmful movies, immoral and risque magazines, novels, etc.

"In the first place they are not by words or actions to exercise too much harshness toward their children. This is the instruction of St. Paul to the Colossians: 'Fathers,' he says, 'provoke not your children to anger, lest they be discouraged' (3: 21). For there is danger that the spirit of the child may be broken and he become abject and fearful of everything. Hence (the pastor) should require parents to avoid too much severity and to choose rather to correct their children than to revenge themselves upon them" (Cat. Council Trent).

Today parents are rather inclined to be too indulgent with their children than too severe. Discipline and even corporal punishment at times in the home form a healthy environment for growing children and will save them many a heartache when they are exposed to the give and take of the world.

The Second Sunday After Easter

May 2, 1954

The Fourth Commandment (Continued)

SINCE under the fourth commandment we consider the duties children owe their parents and the duties of parents toward their children we may logically consider the duties parents owe to each other. It is rather fully discussed by St. Paul in his letter to the Ephesians: "Let wives be subject to their husbands," etc. (5: 22-29).

We conclude from this that since the husband is the head of the family, his wife and children are subject to him in everything that pertains to family life and discipline. A wife would be guilty of sin if she neglected her husband's legitimate commands, showed contempt for them, or assumed his authority without sufficient reason. On the other hand, a husband must support his wife and children, give them good example, pray for them, have a deep concern for their spiritual as well as their temporal welfare. As the head of the family he has the chief responsibility for the education of the children in the fear

and love of God. Husband and wife are under the obligation of living together, of co-operating in the marital act when the other seriously asks it and there is no just cause for refusing.

The fourth commandment also enforces a right relationship between employer and employee. The former must treat the latter as a human being rather than a machine; he must allow him time to get to Mass on Sundays; eliminate evil influences from his surroundings; refrain from overtaxing his strength; and pay him at least a living wage.

The employee on his part must be faithful to his contract. Waste of working time, damage to property by neglect or willful act and inefficient service are a violation of justice. He must obey reasonable orders pertaining to his work; he must show his employer proper respect and refrain from contempt or ridicule of him.

The employee has the right to join a union and use collective bargaining. He may also have recourse to peaceful strikes provided always justice is duly respected.

The Third Sunday After Easter

May 9, 1954

The Fourth Commandment (Continued)

UNDER the fourth commandment fall the duties of the faithful to their religious superiors. — The bishop is by divine right a successor to the apostles, endowed with the same rights and duties as they had in the ordinary ministry of the Gospel. He is the spiritual director, the authentic teacher and the official judge of his flock. He is the ruler in spiritual matters in his diocese.

Since the bishop cannot personally minister to his whole flock he delegates a part of his pastoral authority to priests who minister to the faithful in a certain area which we call a parish. The pastor then has authority over his parishioners and they owe him not only love and reverence but also obedience in those things that pertain to his office. The Catholic should never forget the countless benefits that come to him through his pastor. It is the pastor who supervises the faith and morals of his parish, who protects it against various sources of temptation, who says Mass for his people, who builds church and school, who painstakingly instructs the young, who cares for the poor and friendless, who visits the sick, who hears the confessions of his flock, who gives them the Bread of Life and would willingly risk even death itself in order to administer Holy Viaticum.

Parishioners must not interfere with the pastor in the discharge of his parochial duties and should cooperate in every way to make his task easier. One practical method of cooperation is to join a parish organization and take an active part in its work.

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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

Hollywood Clerics

Every person appearing on the motion picture screen in the guise of a "minister" (generic term) should wear the collar of a Roman Catholic priest, the hat of an English vicar, the frock coat of a Presbyterian, and the spats (preferably white) of no clerical person on God's earth. He should carry an umbrella, indoors and out, and when performing a marriage service (which is his only function in the movies besides getting laughed at) he should read it out of the Bible, in which, of course, it never was printed.—**N. Y. Herald Tribune** quoted by **Information.**

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Book Reviews

Mary Tudor

by H. F. M. Prescott

Macmillan, New York, 1953, pp. 439, $5.00

THE subject of this biography is none other than the much maligned "Bloody" Mary, daughter of Henry VIII and Queen of England.

In her scrupulously accurate and fascinating chronicle, Miss Prescott describes the English Reformation through Mary's eyes, presenting the story of the Queen sympathetically if perforce not always favorably.

Mary was a person of very limited ability, but of surpassing devotion to her Church, a woman of faith and courage, if intractable and imprudent. Her two great mistakes were the marriage with Philip II of Spain and her inability to see how deeply the new religion had become rooted by the time of her accession. Cardinal Pole was at one time suggested as a husband for her (he was not a priest) and it might have been better for England had she married him.

Foxe's *Martyrs* dubbed her "Bloody" and made it stick. Prescott estimates that she sent altogether about 300 Protestants to the stake.

As for the causes of the English Reformation — always mysterious to this reviewer at least — the author throws considerable light on them. For instance, when Bishop Hooper made his visitation at Gloucester around 1551, "out of the 311 clergy whom he examined, he found 171 who were not able to repeat the Ten Commandments. Of these, 31 did not know where in the Bible the Commandments were recorded, 10 could not repeat the Lord's Prayer, 30 did not know where to find it, and 27 could not tell who was its author." True, Hooper belonged to Henry's party, but Miss Prescott is scrupulously fair to us and she figures his invidious figures of some value. Among the Yorkshire parishes, a contemporary observer reported that "some had not had four sermons in 16 years."

(A similar example of a rapid change in intellectual climate within the space of 20 years is the switch of our American public opinion from anti-Communism in 1933, to pro-Communism in 1943, to anti-anti-Communism in 1953.)

Miss Prescott's book lags toward the end, especially in its description of the French campaign. But her delineation, in all sympathy, is a credible and moving portrayal of an unfortunate and noble queen. — R.G.

A Doctor Looks At Calvary

by Pierre Barbet, M.D.

P. J. Kenedy & Sons, New York, 1954, pp. 178, $3.00

This is *the* book for Lent and and for all times thereafter, for anyone who wants a graphic treatment of the Passion, medically authenticated, scientifically documented and substantiated. It

was written by a doctor who felt that theologians were conscious of their inability to cope with certain facts of the Passion while moving easily and surely within the realm of principle. He offers it as well as an aid to the preacher or writer on the subject. We suggest its opportuneness to all Christians.

It is the result of long study by a surgeon whose researches embrace the subject of the Holy Shroud as well. It might be well for the reviewer to call attention to the division of the field; the subjects are related but they do not stand or fall together in their cogency. We pass no judgment on the case for the Shroud, of course; for that matter it is quite beyond our competence to evaluate many of these conclusions.

We would, simply, wish to recommend as a source of fresh and vivid and new thoughts on the Passion a most remarkably moving book. If we may cite an old saying appositely, without detriment to famous preachers on this subject, past and present, "truth is stranger than fiction." — J.B.

Holy Mass, Approaches to the Mystery

by A. M. Roguet, O.P.

The Liturgical Press, Collegeville, Minn., pp. 120, cloth: $1.75, paper: $.90

A religious book is sometimes called popular when its author seemingly envisioned his readers as a "populus" for whom truisms are revelations, on whom dignity of style would be lost, and with

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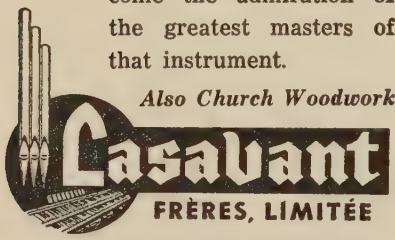

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whom soggy devotionalism is preferable to thought. Or the word may typify the work of an author who is sensitive to the needs and difficulties of non-specialists with a minimum of time and a hankering for plain talk. In this latter sense is Father Roguet's book popular in treatment. And so successful is his presentation that the average priest will surely find in it more than a handy source for first-rate material.

In 16 short chapters the author portrays various aspects of the Mass in the larger setting of Christianity as a pattern big as life. The unity of Christians, the significance of bread and of the chalice, the meaning of resurrection: such are some of the themes neatly clarified in the light of Catholic fundamentals.

The work was taken out of French, but, as the saying goes, not altogether put into English. In some places the translation is murky, jagged in others. But these are minor blemishes which will be gladly endured in view of how much of value still shines through. —J. J. Gallagher, Baltimore.

Currente Calamo

Continued from page 306

press these days. We thought the same thing, particularly when we read the extensive and impressive spread *Time* gave the Holy Father not long ago.

Wrote *Time:*

"More than any other Pope in history, Pius XII is heard outside his own Church, for millions of non-Catholics — disagree as they might with Roman Catholic dogma — have come to expect from him

an occasional, tonic reminder of Christian morals, phrased with a lofty sense of verities."

This influence is due in large part to the devotion to duty and the transparent charity of a man who last year gave audiences to more than 700,000 people, met close to 3,000,000 during the Holy Year, and since the War received more than 1,200,000 U.S. servicemen, half of them non-Catholics.

The Holy Father has impressed princes and paupers, great and small. Observed *Time*:

"Few visitors have come away without being moved. What moves them is the feeling he seems to have for people and the world, a feeling variously described as sympathy, kindness, or (perhaps more accurately) love."

Oddly enough, we heard some criticism of this generous and, we thought, remarkable "profile" *Time* drew. One should expect some criticism of anything? For our part, we attributed it to an old but still not forgotten grudge that goes back to the early days of a "smart-alec" *Time* trying to use brashness and flippancy to catch the eye.

Ave Maria recalled this era in an editorial:

"Time was when Catholics read *Time* Magazine with a slow boil. Our religion and our prelates, twenty-five years ago, were sadly and badly misrepresented."

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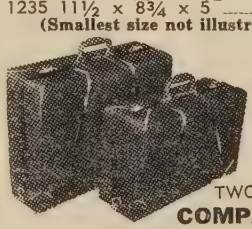

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Currente Calamo

Time's report said of our present Holy Father that he is a new kind of Pope. *Ave Maria* returns the compliment thus, "*Time* is a new kind of *Time*."

Correspondence

Battle Creek Cereals Support Anti-Catholicism

IN YOUR Currente Calamo of July, 1953 under the heading "Give 'Em Liberty" you hit, if only tangently, a sore spot for some of us missionaries. We have the thistles and whatnot in the vineyard in the presence of the sects, but I make bold to say that the most bothersome, unscrupulous, and fanatical are that sect whose publication was brought to your attention, the Seventh Day Adventists.

I think I have come across one sole single SDA in 20 years at home, and I think he told me that simply because I gave him a lift on his way to church, as he told me, when I was returning from Saturday afternoon confessions in a mission at home. But apparently they are on the rampage at home and attracting more and more attention. We were appalled here to see *Time* and *Newsweek* give them a beautiful piece of free advertizing at the close of the war by the articles on their conscientious objectors' corps. Again, within the past year, their acquisition of a million-dollar plant to subsidize their missions received quite a bit of notice. There's the rub!

There are two thoughts in my mind as I write this. First, at home

we're inclined to write them off as of no consequence. True, it's difficult to imagine how any sane, normal American could swallow their beliefs, but I've never seen any Catholic publication point out the hollow foundation on which their sect is built (it would make a beautiful thesis for an S.T.D. methinks) [Archbishop Noll does it regularly in *Our Sunday Visitor*. — Editor], but *au contraire* I've seen the attitude of "let 'em go their blissful way" and even to subscribe to their position on private education.

Are they of no consequence when they can put out a publication that made your editorial eyes goggle? Bad enough they are down here in these islands in force, but more's the pity when we read of the tenuous position of the Church in the Caribbean Islands and note that the American SDAs are in there with gusto . . . not to mention Africa and other fields that they make an all-out effort to evangelize.

Plenty Of Money Available

Second, their insistence on the tithe is certainly one reason why their funds are the highest proportionate contribution of any denomination, including our own Church. But that's not the full reason. They have working capital in other instances that adds to the pressure they can exert and thereby hinder our own mission work. There is, for instance, the acquisition mentioned above, a lumber mill. But of more note, what about their by-product up in Battle Creek? It was started by the

DOMINIC SAVIO

by St. John Bosco

The announcement that 15-year-old Dominic Savio will be canonized this Marian year may come as surprise to educators who bemoan the rise of juvenile delinquency. In this biography of a pupil by his teacher we see how a *modern* boy, exposed to *modern* evils, can be a Saint. A must for teachers and boy-workers.

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PATERSON, N. J.

SDA's and to the best of my knowledge the Kellogg people are still a Seventh Day contribution institute.

All right, on that score, what do you think our position at home is in regard to the buying of their products? Say I: American Catholics, leave 'em! You can get almost the same thing and just as good for the breakfast table from Wheaties, Grape Nuts, etc., without adding even a few pennies to the coffers of SDA, in turn to be used to spread a false religion and that to the great harm and detriment of our Catholic missions.

These people have the same means elsewhere — in Australia, for instance, they produce Marmite, peanut butter, etc. For what or for whom? Their missions, to be staffed and equipped to the nth degree — and that includes propaganda pictures satirizing the Holy Father, the Church, and everything Catholic.

We Catholics are used to encounters with bigotry, but when an ex-professo enemy is hurling calumny at our Church under false guises, as instances the magazine you mention, I say drag them out into the open and let the world know them for what they are. And by all means, may our American Catholics or Catholics anywhere for that matter, not assist, even unawares, by purchasing the products that supply the means for these attacks and propaganda.

Sincerely in Christ,
Missionary

New Guinea

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Again: Bless-ed or Blest?

WITH regard to a letter appearing in THE PRIEST, December issue, re the "Acts of Divine Praise" —

"Benedictus sit Deus" is not translated "May God be praised" but "Blessed be God." May God be praised would be rendered in Latin. "Laudetur Deus." "Laudare" and "benedicere" have different meanings in Latin, and Latin is a very accurate language. "Blessed" is pronounced with two syllables, not with one ("blest"). That is the Catholic Church, and the one we use every day in the "Hail Mary."

Now it would be strange if all the great Latin and English scholars of centuries were wrong about this. The idea that changing something means improving it, is an erroneous idea.

Might it be too much to suggest that we raise the standards of our Latin and English courses in our Seminaries.

James Healy
Folsom, California

Latin For Late Vocations

IN reading about the "Four Years in One Semester" in your January issue under "Currente Calamo" I might add something of interest to your readers about a system we have been using very successfully. It also cuts down time in as far as years are concerned, but gives the individual a solid foundation to advance according to the amount of Latin he has had pre-

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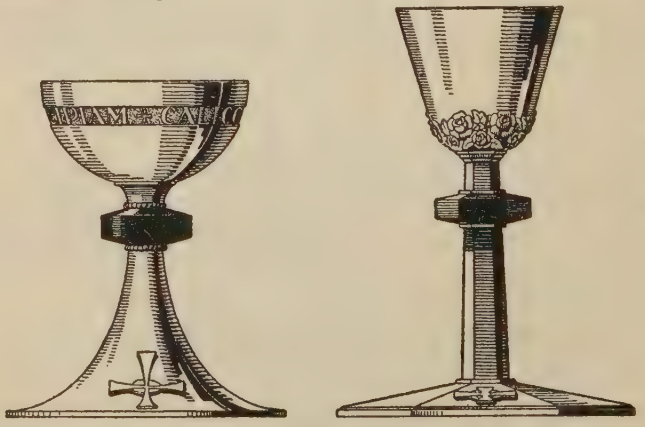

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Address .....

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Correspondence

viously or the complete lack of it. They receive private help and can work themselves into one of the various group levels which helps them to determine the time element for their abilities to comprehend the required material.

During this time they also lead the regular life of a preparatory seminarian for their age group and this helps them to fit into the spiritual life required of a seminarian. The adjustment from the world is gradual and helps a belated vocation to adapt himself immediately to seminary work without placing him with the youngsters. They associate with their own age level. This system has proven itself very successful. At present we have 20 taking this special belated program and more are coming in. The "Latin by Mail" has helped many of these with us while still out in the world.

Sincerely in Christ and Mary Immaculate,

O. L. Munie, O.M.I.
Belleville, Illinois

Diocesan Eucharistic Observances

THE following letter to His Excellency, Most Reverend John F. Noll, Archbishop of Fort Wayne, is a circular issued by the Headquarters of the Priests' Eucharistic League to the Bishops of the United States. More than forty Bishops have signified their intention to incorporate into their program of activities for the Marian Year some of the ideas suggested in the letter. In fact, there is no reason why such a program as

outlined herein cannot be carried out by any parish in the country. All that is necessary is to organize the program on a parochial level, with all the societies and parish groups taking part in one great manifestation of love and devotion to Our Lord in the Blessed Sacrament and to his Blessed Mother, that each parish may receive the graces and blessings attached to the Marian Year.

Your Excellency,

I have recently been appointed the successor of Rev. Father John O'Brien as National Director of the Priests' League. After conferring with his Excellency, Archbishop Cushing of Boston, Protector of the Priests' Eucharistic League and Chairman of the Episcopal Committee for National Eucharistic Congresses, I respectfully desire to submit the following, to your Excellency's consideration:

1. The year 1954, being the hundredth anniversary of the definition of the Immaculate Conception, Patroness of the United States, your Excellency may intend to commemorate this important event by ceremonies throughout your diocese.

2. The nature of these celebrations will be determined by your Excellency. It seems appropriate that these manifestations in honor of our Blessed Mother should be linked with à diocesan or regional congress to honor Christ in the Holy Eucharist, inasmuch as nothing can better please the Blessed Mother than that all men should

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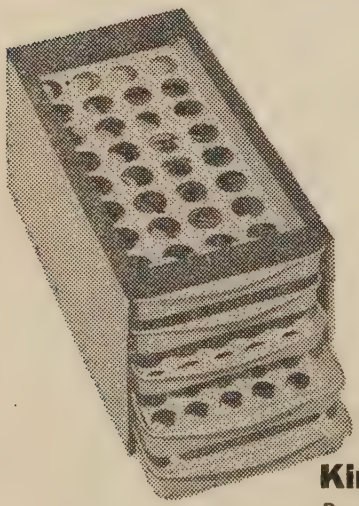

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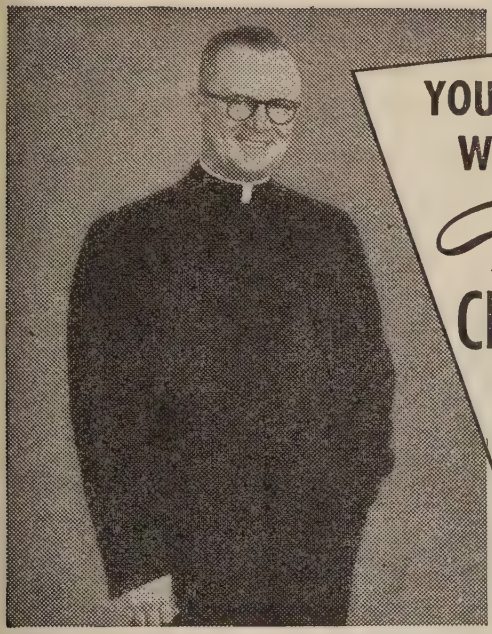
come to adore her Divine Son in the Blessed Sacrament. Likewise, nothing could be spiritually more profitable to the faithful or your diocese than to unite in one acclamation of love and devotion to both the Son and the Mother, as happens currently at Lourdes and at Fatima.

3. The Congress would be less a public, outward demonstration of pomp and ceremony (though it would necessarily include certain manifestation of popular faith and devotion) than an intensive drive to direct the hearts and minds of the priests and faithful toward an increased love for our Blessed Mother and for her Son in the Eucharist.

4. Prolonged over a certain period the program of Eucharistic and Marian devotion would extend to all the parishes of the diocese with its societies, institutions and schools participating in a program of sermons, Holy Hours, and other devotions specified by your Excellency. The Congress itself would be the culmination of the prayers which anticipated it. The crowning event would be the usual mass-meeting, with Holy Mass and sermon at which all the faithful would assist, and at which the consecration of the diocese to the Immaculate Conception might be made or renewed.

5. His Excellency Archbishop Cushing has already determined upon holding such a Congress, at least in its broad outlines, to take place in September of 1954. Each parish will thus have a miniature congress of its own, with sermons, prayers and devotions in honor of the Holy Eucharist and of the Blessed Mother. This diocesan eucharistic congress on a parochial



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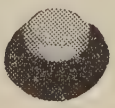

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level will gain in depth what it may lack in outward show if it were held on a bigger scale. Every man and woman, grown-ups and and children, priests and Religious, will personally take part in the proceedings, to their own spiritual benefit and that of the diocese as a whole.

6. Needless to say, this congress will hold down expenses to a minimum. There will be little necessity to invite visitors from outside the diocese or to find accommodation for them. The work of the congress will be mainly doctrinal and spiritual, and its real success will be assured by the intensity of a campaign of devotion toward Holy Mass, Holy Communion and the practice of the Holy Hour, to the honor of our Immaculate Queen and Patroness.

7. As National Director of the Priests' Eucharistic League, the members of which now total some 21,000 priests in the United States, I also suggest that this congress be made the occasion of enrolling all the priests of your diocese in this association whose privileges are so beneficial to the spiritual life of priests as it serves as a constant reminder of the closeness of their relations and their loving obligations toward the Holy Eucharist, unique source of priestly perfection.

Very respectfully yours in Christ,
Raymond A. Tartre, S.S.S.
National Director
Priests' Eucharistic League
194 E. 76th Street
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Reverend Pastor

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Correspondence

Immodest Calendars

TAKING my cue from a paragraph in "Currente Calamo," November, 1953, concerning art calendars from Brown & Bigelow, I instructed a local clothier who annually supplies calendars for the parish to cancel his order for 1955, because of B & B's policy of publishing calendars with suggestive illustrations.

Shortly afterward, the B & B agent called at this particular clothier's and then dropped in to see me. He was nice enough about it and said that he could see my point.

But he also stated that I would have a hard time finding a commercial calendar outfit that didn't publish such calendars. And I am beginning to think that "maybe he's got something."

Found one company which deals through the Newman Bookshop, but they specify "We cannot accept orders using a business imprint."

Thought perhaps you could help us out of this dilemma.

Perplexus

Free Trips to Europe

YOUR readers will no doubt be interested in learning that they can go to Europe free if they can bring with them five paid passengers. This is of course with the tours. It still takes 15 paying passengers for a free trip by air without a tour.

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Correspondence

St. Alphonsus and the 'Lotio Manuum'

IN the February, 1954, issue of THE PRIEST, page 144, in the article entitled "Priests' Conference," there is a printer's error which is, as so many of them have the unhappy facility of being, very confusing. The word *after* in line 11 from the bottom in the second column should be *before.*

. . . In the same sentence in which that mistake was made, Liguori was spelled Ligouri. I have seen that spelling many times elsewhere but could not account for its correctness. Anyhow, spelling mistakes in books and articles are not so uncommon; and printers' errors will be with us always.

Winfrid Herbst, S.D.S.
Divine Savior Seminary
Lanham, Maryland

More than likely it was only a printing mistake in Father Winfrid Herbst's article "Priests' Conference" in the February PRIEST that made it appear as though St. Alphonsus held that it is a venial sin to omit the washing of the hands after Mass. The *after* was undoubtedly meant to read *before,* since that is what Father seems to be treating in the paragraph. However, in view of the fact that in the same sentence Father Herbst says that the opinion of others (holding the opposite) is far more probable, it seems only fair at this time to mention that there is no question of a difference of opinion. St. Alphonsus himself maintains that it is no sin at all to omit the lotion after Mass. These are his words: "Omittere vero lotionem

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Father Regamey enalyzes the contemporary errors concerning the nature and role of suffering in the Christian life and demonstrates that the sanctifying value of the cross of the Christian can come only through the Cross of Calvary.

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post missam nullum erit peccatum" (Liber VI, No. 409).

Charles G. Fehrenbach, C.SS.R.
St. Mary's College
North East, Pennsylvania

'The Converted Catholic'

. . . I REGULARLY receive this disgusting magazine and each time I write "refused" on it and return it to the sender. I think if others are instructed to do the same, the bill for return postage will soon discourage the senders from thrusting that nonsense upon us.

Sincerely yours in Christ,
John Di Stefano
Sacred Heart Church
Houston, Texas

'Pastoral Techniques'

"PASTORAL TECHNIQUES" would be a helpful feature in your magazine. The idea is to invite priests to let the rest of us in on any pastoral experiments that work out successfully for them. If preferred they could hide their "plumage" over a nom-de-plume. "There's tricks to all trades," says Rory O'Moore. "Wise as serpents," says the Gospel.

Many of us pastors for instance would like to hear from pastors who have success in getting regular religious instruction to their high-school students were there is no Catholic high school—especially where release-time from the public school is impractical.

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a technique that brings results for more frequent Communion:

In preparing children for their first confession train them to say: "Bless me, Father . . . my last confession was . . . I did my penance and received Holy Communion (the number of times) since my last confession." And have them keep up that formula. Should they forget, ask them how often they received since their last confession. Instruct adults from the pulpit to do likewise. Thus they see that one confession should be good for several Communions.

2. Try substituting a "Fall Drive" for a bazaar, supper, or bingo. It's much less work and nets much more money. First, set a Sunday, preferably in mid or late September, for the Drive. Then send a mimeographed letter to every self-supporting parishioner, briefly advising that the parish budget requires a stated amount to be netted in the Drive. Tell them why, and how much some current parish projects are costing. Then tell them that to realize the goal the wages or income of one working day should be given. (Some of them will give it to the penny.) Those who cannot pay it all when the collectors call at their homes can be asked to give the greater portion of a day's earnings and pledge the balance to be put in a separate envelope at Mass after the next payday. (Some of these pledges will keep drifting in until Christmas.) Give your letter a pastoral touch by enclosing a pamphlet or devotional booklet.

Several nights before the Sunday set for the Drive, have a goodly number of the men meet with you (send each a personal invitation, or use the 'phone) and assign them

in pairs to each section of the parish, giving each duo a list of names and addresses to call on. In the letter and from the pulpit ask the people to stay home that Sunday until two o'clock. (They will—most of them.) The more men you have collecting, the more interest you elicit and the quicker the parish is covered.

Those of us who have adopted this plan find that it gets better each year. The people get used to it and expect it. Last Sunday more than half the men collecting reported back at the rectory by one o'clock, their pockets bulging with ten spots and fives, and twenties too. The Easter collection has also been tenfold since we sent out letters asking for a day's earnings on Easter.

Now let's hear from more of you, and tell us how you have fared with your experiments.

Parochus sine Vicario

P.S. In that letter, don't fail to tell them that you will let them know the results of the Drive in a published list (mimeographed), around Thanksgiving Day, for instance.

The First Step

IN my forty mature years I have heard many excellent sermons. Of them all, one stands out in my memory more than any other. It perhaps was the cause of my taking the first step toward a long, long journey.

Some years ago at Mass one Sunday, at St. Thomas the Apostle Church in Chicago, the Pastor (now deceased) suggested that it

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was the duty of every Catholic to try to become a saint.

Of course I had read the lives of some of the saints and admired their fortitude and blessedness, but somehow to me they seemed to be from a different world. They seemed to have had so much more to start with than I had. It had never before occurred to me that *I* should try to become a saint! I recall that as I walked home from Mass that Sunday I took stock of myself and realized that I couldn't even recite from memory the various mysteries of the Rosary.

(Perhaps at this point I should mention that I am a product of a mixed marriage and that I attended the Catholic school only a few years—in order to receive my First Communion.)

Not long after hearing the challenge about trying to become a saint, I realized that I was saying my morning and evening prayers more regularly—and that I had fewer sins to enumerate each time that I went to confession. Next, I realized that I could recite the Litany of the Blessed Virgin without the use of my prayerbook. Next, I found that I knew by heart the sequence of the Sorrowful Mysteries of the Rosary, then the Joyful and lastly the Glorious.

But, I think that the realization that has given me the greatest satisfaction of all is that now, after many years, I am daily praying for my deceased parents and my sister. And, although I am sure he doesn't need my prayers, I now and then include one for the saintly priest who started me on the upward path.

I realize I have only begun my spiritual journey, but like the old

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The Conversion of the Jews

WITH the approach of Holy Week and its stirring liturgy we might take this opportunity to make a practical reflection. The "Sacred Mysteries" and the "Washing" of Holy Thursday in its atmosphere of the Paschal supper, and the ringing "Reproaches" of Good Friday with its prayer for the conversion of the Jews is an excellent time to consider the Church's apostolate in this area which was given by Christ Himself: "Go you rather to the lost sheep of the House of Israel" (Matt. x, 6).

Perhaps some readers of THE PRIEST might be interested in the Archconfraternity of Prayer for the Conversion of Israel. It aims "to obtain for the souls of Jews the full and perfect light of truth" through organized prayer. Anyone may belong, lay or clergy. Priest members are asked to offer Mass annually for the conversion of the Jews.

Considering the liturgy and Jewish conversion brings to mind the forthcoming canonization of Blessed Pius X. It was he who not only

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inaugurated the great liturgical revival of our day, but also founded the Archconfraternity in 1907 and enriched it with many plenary and partial indulgences. Those interested may direct their correspondence to:

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Kansas City 9, Missouri

Sincerely,

Frater Isaac Jacob, O.S.B.
St. Vincent Archabbey
Latrobe, Pennsylvania

'The Community Mass'

SEVERAL summers ago Baltimore seminarians undertook to experiment in parish churches with a kind of modified dialogue Mass. With the approval of the Archbishop and the local pastor they entered the churches on Sunday morning and led the people in the recitation of the shorter Latin responses and the English equivalents of the longer prayers. Wherever it was possible this effort was augmented by a series of instructions on the true meaning of the Mass as an act of community worship.

The over-all objective of this experimental program was, and is, to change the thinking of the people in favor of community worship and of group participation. To date it has been favorably received and is being welcomed in an increasing number of parishes.

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Correspondence

has made available a booklet entitled "How To Conduct The Community Mass." It may be obtained from the Seminary, 600 N. Paca St., Baltimore 1, Md. Price: 25c per copy; 5 copies for $1.00.

Raymond Gribbin
Baltimore

A Querry

IT seems as though 'The Gift' by Father Charles Chiniquy is being re-published. (By Continental Press, 121 N. 8th St., Philadelphia 6, Pa.) Recently a copy of it was sent to me.

Could you inform me where I might obtain some facts on the life of this ex-priest — Charles Chiniquy. Evidently he flourished quite a few years ago. I'd appreciate any help you can give me.

I'd like to take this opportunity to congratulate you on THE PRIEST. I think it is a very fine magazine.

Fr. Chiniquy is really an "old timer" in this racket! Currently his calumnies are being revived by *The Converted Catholic* which offers a number of his books for sale. The Catholic Encyclopedia has a refutation of his position written by Fr. Thurston. The Catholic Truth Society (London) once (1908) provided a pamphlet on him; we do not know if it is still available. *O.S.V.* supplies upon request basic facts concerning his life. Any information from other readers would be appreciated. We recall that a Spanish speaking priest once complained to us that Chiniquy had been translated into Spanish for Mexican propaganda work.

The Editors.

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And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive.

Luke 24:23

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